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RIG VEDA

VOLUME VIII

Complete Volume

Mantra in Devanagari

with English Translation and Verse Numbers



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RIG VEDA

(Volume VIII)

ऋग्वेद

अष्टमः भागः

RIG VEDA

Volume VIII

[Book VIII, Hymns 1-40]

ऋग्वेद

अष्टमः भागः

[अष्टमं मण्डलम्, सूक्तानि 1-40]

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प्राचीन हिन्दु

संस्कृत

ऋग्वेद संहिता

RGVEDA SAMHITA

ऋग्वेद संहिता

अष्टमं मण्डलम्

(१) प्रथमं सूक्तम्

(१-३४) चतुर्विंशत्यस्य सूक्तस्य (१-२) प्रथमादिनीययोः क्रवोयोः काण्वः प्रगायः । (३-२५)
तृतीयोऽस्मिन्विंशतेः काण्वो मन्त्रानियमव्याप्तिर्यी । (३२-३३) त्रिंशदादिवत्तृणां व्यायोगमद्
कृपयः । (३४) चतुर्विंशत्याश्चाङ्गिरसी शश्वती कृपिका । (१-२९) प्रथमायैकोनविंशद्वामिन्द्र
(३०-३४) त्रिंशदादिपञ्चानाश्चामङ्गो देवते । (१-४) प्रथमादिवत्तृणां प्रगाय
(विषमचो बृहती । समचो मनोबृहती) । (१-३२) पञ्चम्याद्यष्टविंशतेर्बृहती
(३३-३४) त्रयस्त्रिंशच्चतुर्विंशोश्च त्रिष्टुप उन्दांस ॥

॥ १ ॥

मा चिदुन्याह्रं शंसतु मखायो मा रिष्यत ।
इन्द्रमिन्द्रोना वृषणं मचां मुने मुहुर्बुधा च शंसत ॥ १ ॥
अवक्रक्षिणं वृषभं यथाजुरं गां न चर्षणीमहेम ।
विद्वेषणं संवन्तोभयंकरं महिषुभयाग्निनेम ॥ २ ॥

1.

Mā cid anyād ví ṣaṁsata sákhāyo mā rishanyata | ín-
dram ít stotā vṛṣhaṇam sácā suté múhur ūkthā ca ṣaṁ-
sata ॥ 1 ॥ avakrakshīṇam vṛṣhabhām yathājūram gām ná
carshanīśāham | vidvéshaṇam samvānanobhayamkarām mán-
hishṭham ubhayāvinam ॥ 2 ॥

RGVEDA SAMHITĀ

BOOK EIGHT

1

O friends, do not worship anybody but Him, the divine one. Let no grief perturb you. Praise Him alone, the radiant, the showerer of benefits. During the course of self-realization, go on repeatedly uttering hymns in His honour. 1

He, the resplendent Lord, rushes down upon enemies like a bull, is undecaying like earth, is the hater (of adversaries), is venerable, is capable of being both,—a foe or a friend; he is bounteous, and the distributor of both material and spiritual prosperity. 2

यच्चिदि त्वा जना इमे नाना हवन्त ऊतये ।
 अस्माकं ब्रह्मेदमिन्द्र भूतु तेऽहा विश्वा च वर्धनम् ॥३॥
 वि तर्तूर्यन्ते मघवन्विपश्चितोऽर्यो विपो जनानाम् ।
 उपा कमस्व पुरुषमा भर वाजं नेदिष्टमूतये ॥४॥

yác cid dhí tvā jánā imé nānā
 hávanta ūtāye | asmákam bráhmedám indra bhūtu té 'há
 víśvā ca vārdhanam || 3 || ví tartūryante maghavan vi-
 paścīto 'ryó vípo jánānām | ūpa kramasva pururūpam ā
 bhara vājam nēdishṭham ūtāye || 4

महे चन त्वामद्रिवः परां शुल्काय देयाम् ।
 न महस्त्राय नायुताय वज्रिवो न शत्राय शतामघ ॥५॥

mahé caná tvām adri-
 vah párá śulkāya deyam | ná sahasrāya nāyūtāya vajrivo
 ná śatāya śatāmagha || 5 || 10 ||

॥३॥ ॥४॥

वस्यीन्द्रमि मे पितुरुत भ्रातुरभुञ्जतः ।
 माता च मे हृदयथः समा वसो वसुत्वनाय राधमे ॥६॥
 क्वेयथ क्वेदमि पुरुत्रा चिदि ते मनः ।
 अर्त्तवि युध्म खजकृत्पुरन्दर प्र गायत्रा अगासिपुः ॥७॥

vásyāñ indrāsi me pitúr utá bhrátur ábbhuñjataḥ | mātā
 ca me chadayathaḥ samā vaso vasutvanāya rádhase || 6 ||
 kvēyatha kvéd asi purutrā cid dhí te mánah | álarshi
 yudhma khajakrit puramdara prá gāyatrā agāsishuḥ || 7 ||

O glorious Lord, all your devotees in sundry ways invoke you, seeking your protection. May this sacred prayer, addressed to you by us, glorify you every day. 3

O bounteous Lord, these wise devotees of yours, the overcomers and terrifiers of foes, easily overcome all the obstacles (by your grace). Pray, do come near us and bring us strength in varied forms, so that it may protect us. 4

O opulent Lord, mighty as thunder, the wielder of adamant justice, I shall not sell my devotion to you for all the wealth in the world, not for a hundred, nor for a thousand, nor for a million, for you are Lord of countless wealth. 5

O resplendent Lord, you are much more to me than what my ancestors, or non-affectionate brothers are. O all pervading one, you are dear to me like my mother and I owe to both of you for my celebrity and riches. 6

Where indeed are you now? Whither have you gone? Verily, your mind must be wandering amongst many. O veteran among the warriors, the destroyer of the citadels of ignorance, please come here, where the chanters are singing your praises. 7

प्राप्ते गायत्रमर्चत यावातुः पुनन्दुरः ।
 याभिः कान्वस्योपा वहिगमदे यासद्वज्री भिनत्पुर्गः ॥८॥
 ये ते सन्ति दशग्विनाः शतिना ये महस्विनाः ।
 अश्वामो ये ते वृषणा गघृष्टस्तेभिर्नस्तयमा गहि ॥९॥

prāśmai gāyatrām arcata vāvātur yāḥ puramdarāḥ | yāonih
 kānvāsyōpa barbhir āśadam yāsad vajrī bhināt pūrah ॥ 8 ॥
 yé te śānti daśagvīnaḥ śatīno yé sahasrīnaḥ | āśvāso yé te
 vṛṣhaṇo raghadrūvas tébbhir naś tūyam ā gahi ॥ 9 ॥

आ त्वद्य मवदुघां हवे गायत्रवेपसम् ।
 इन्द्रं धेनुं सुदुघामन्यामिपमुक्तधामरुक्मम् ॥१०॥

ā tv

ādyā sabardūghām huvé gāyatrāvepasam | indram dhenūm
 sudūghām ānyām īsham urūdharām aramkrītam ॥ 10 ॥ 11 ॥

॥१०॥

यत्तुदत्सुर् पतङ्गं वृक्षं वानस्य पुणिना ।
 वहन्कुत्समाजुनेयं शतक्रतुः त्वग्दन्धर्वममृतम् ॥११॥
 य क्रते चिदभिश्चिपः पुग जवृभ्य आतुदः ।
 मंत्रानां सन्धि मन्त्रां पुरुषमुगिर्कृतां विद्वन् पुनः ॥१२॥

yāt tudāt sūra étaṣam vaṅkā vātasya paṇīnā | vāhat
 kūtsam ārjuneyām śatakratuh tsarad gandharvām āstritam
 ॥ 11 ॥ yā rité cid abhiśrīṣhaḥ purā jatrubhya ātrīḥ |
 sāmādhātā sāmādhīm maghāva purūvāsus īśikartā vibhram
 pūnah ॥ 12 ॥

O devotees, sing out psalms in His honour, who destroys the citâdels of ignorance, causing impediments in the way of His worshippers. May the mighty thundering Lord come to bless the sacrifice of the family of people of wisdom and learning, and to destroy the fortresses of Nescience. 8

O Lord, come speedily to us with all your fleet-footed horses, moving in all the ten quarters; come with such your horses as are capable of traversing through tens, hundreds, and thousands (of leagues). 9

I hasten to invoke Him, who is comparable to the richly-yielding milch-cow, and who provides unfailing food in ample streams. 10

When the fruit-giver creator Lord provides to the soul, according to its merits, the rolling-winged chariot of body with two horses (one, the internal organ, secondly, the band of sense organs), moving with the speed of wind along the zig-zag paths, He, the performer of hundreds of selfless tasks, is also pleased to accompany the soul, the child of Nature, in the world to help it all through its life. 11

The bounteous Lord is a great healer. He, even before injury to neck or any part, is afflicted, confers capacity in the body to heal up the wound and closes the injured part, and hastens the recovery. He, the bounteous Lord, without ligature or healing material, closes up the wound again before making incision in the neck or any injured part and makes whole the dissevered part. 12

मा भूमि निप्रया इवेन्द्र त्वदरेणा इव ।
 यनानि न प्रजहितान्यद्रिवो दुर्गेषामो अमन्महि ॥ १३ ॥
 अमन्महीदनाशवोऽनुग्रामश्च वृत्रहन् ।
 सकृत्सु ते महता श्रे गधमानु स्तामै मुदीमहि ॥ १४ ॥

mā bhūma nīṣṭya ivēndra tvād āraṇā iva |
 yānāni nā prajāhitāny adriṇo durōśhāso amannmahi || 13 ||
 āmammahīd anāśavo 'anugrāsaś ca vṛtrahan | sakṛīt sū te
 mahatā śūra rādhasānu stōmam mudīmahi || 14 ||

यदि स्तामै मम श्रवदुस्माकमिन्द्रमिन्दवः ।
 तिरः पवित्रं समुग्रामै आशवो मन्दन्तु नुग्र्यावृधः ॥ १५ ॥

yādi stō-
 mam māma śrāvad asmākam indram indavaḥ | tirāḥ pavī-
 tram sasṛivāṁsa āśavo māndantu tugryāvṛidhaḥ || 15 || १५ ||

॥ १६ ॥

आ त्वद्य सुधस्नुति वावातुः सख्युग गंहि ।
 उपस्नुतिर्मघानां प्र त्वावृत्तयो न वडिम सुष्टुतिम् ॥ १६ ॥
 सोता हि सोममद्रिभिर्ममेतमप्सु धावत ।
 गव्या वस्त्रेव वासयन्त इन्नगे निर्युधस्वश्रणाभ्यः ॥ १७ ॥

ā tv ādya sūdhāstutiṁ vāvātuh sākhyaḥ ā gāhi | ūpa-
 stutir maghōnām prā tvāvatv ādhā te vaṣmi susṭutīm
 || 16 || sōtā hī sōmam ādriḥhir ēm enam apsū dhāvata |
 gavyā vāstreva vāsāyanta īn nāre nīr dhukshan vakshāṇā-
 bhyah || 17 ||

O resplendent Lord, blessed by you, may we be never like the one cast down or be stranger to you. May we, O thunderer, never count ourselves as branchless trees, rejected and neglected, not even accepted for burning purposes. We all glorify you. 13

O destroyer of darkness, whilst we offer you our prayers, may we be neither hasty nor perturbed. Bless us so that we may, at least for once, have delight in your bounty after praising you with sincerity. 14

In case, the resplendent Lord has listened to my laudations, then the emotional expressions of mine would surely gladden the Lord, as the drops of elixir passing through a filter and diluted with consecrated water. 15

Please come now today to accept the collective tributes of your devoted friends. May the praises of our wealthy nobles delight you. And now it is my turn to sing to you the fine eulogy. 16

O devotees, express out of your heart the loving devotion by bruising it, as if, through the stones of the vital breaths, and wash it with consecrated waters flowing through the inner conscience. This is also the process by which in the cosmic world, the leaders (cloud-bearing winds) clothing the sky with clouds, as with a raiment of a cowhide milk forth water for the rivers. 17

अथ॒ ज्ञा॒ अथ॒ वा दि॒वो बृ॒हता॑ मे॒चना॑दधि ।
 अथा॒ व॒श॒स्य॒ तन्वा॑ गिरा॒ ममा॒ ज्ञा॒ता मु॑क॒ता पृ॒ण ॥१८॥
 इन्द्रा॑य॒ मु म॑दि॒न्तमे॑ सोमं॒ सोमा॒ वरे॑ष्यम ।
 शक॑ त॒णं पी॑पय॒द्वि॒श्वेया॒ धिया॒ हिन्या॑न्तं न वा॒जय॑म ॥१९॥

ādha jñā ādha va divo bṛihatō rocanād ādhi |
 aya vardhasva tanvā girā māmā jātā sukrato pṛiṇa || 18 ||
 indrāya sū madāntamaṁ sōmaṁ sotā vāreṇyam | śakra
 enam pīpayad viśvayā dhiyā hinvānām nā vājayām || 19 ||

मा त्वा॒ सोम॑स्य॒ गन्ध॑या॒ म॒दा॒ याच॑न्न॒हं गिरा॑ ।
 भृ॒णिं मु॑गं न म॒र्वेने॑षु चु॒क्रुधे॒ क ई॒शानं॑ न वा॒चिप॑त ॥२०॥

mā tvā sōmasya gāṇdayā sādā yācann ahaṁ girā | bhṛṇim
 mṛigaṁ nā sāvaneṣhu eukrudham kā īśānaṁ nā vāciśat
 || 20 || 13 ||

॥२१॥

म॒र्दन॑पि॒तं म॒दमु॒ग्रमु॒ग्रेण॑ अ॒व॒मा ।
 वि॒श्वे॒षां त॒रु॒तारं॑ म॒दुच्यु॑न्ते म॒दु हि॒ प्मा द॑दा॒ति नः॑ ॥२१॥
 शे॒वारे॑ वा॒र्या प॒रु दे॒वो म॑नी॒य दा॑शु॒रे ।
 म मु॑न्व॒ते च॑ म्नु॒वते च॑ ग॒मन्तं॑ वि॒श्वगृ॑तां अ॒रि॒ष्टुतः॑ ॥२२॥

mādeneshitām mādam ugrām ugrēṇa sāvasā | viśveṣhām
 tarutāram madacyūtam māde hī śhmā dādāti naḥ || 21 ||
 śēvāre vārya purū devō mātāya dāśuṣhe | sū sunvatē ca
 stuvaté ca rāsate viśvāgūrto arishtutāḥ || 22 ||

Whether you come from earth or from the interspace, or from the lustre of the lofty heaven, please be magnified by listening to our prayers. O Lord of good deeds, may you fulfil the aspirations of our people. 18

O devotees, may you pour out for Him your most gladdening exhilarations and excellent devotions. May the Almighty Lord bless our every prayer with success, with wealth and strength. 19

May we, while pouring the elixir of devotional love to you at the sacrifice, not provoke you to anger, as one excites a wild beast. Who would not beseech Him who has power to grant all wishes? 20

May the stream of our devotional love be swift and full of rapturous joy; may it be effectual with its mighty strength; may it be all-conquering and pure. Let our Lord drink it and in ecstasy give us His blessings. 21

The all-praised Lord, glorified by pious devotees, bestows great wealth upon the mortal worshipper, who is benevolent to all and who prays for the universal good. 22

एन्द्रे याहि मत्स्यं चित्रेण देव राधमा ।
 मग्ने न प्राप्स्यदग्ं सर्षातिभिर्ग सोमंभिरू स्मिह्रम ॥२३॥
 आ त्वा सहस्रमा ज्ञानं युक्ता रथे हिरण्ययं ।
 ब्रह्मयुजो हर्य इन्द्र केजिनो वहन्तु सोमपीतये ॥२४॥

éndra yāhi

mātsva citréṇa deva rādhasā | sáro ná prāsy udāraṃ sápi-
 tibhir á sómebhir urú sphirám || 23 || á tvā sahásram á ṣa-
 tám yuktá ráthe hiraṇyáye | brahmayújo háraya indra ke-
 śno váhantu sómapítaye || 24 ||

आ त्वा रथे हिरण्यये हरी मयुरास्या ।
 शितिपृष्ठा वहतां मध्वो अन्ध्रसो चित्रेणस्य पीतये ॥२५॥

á tvā ráthe hiraṇyáye hárī

mayúrasēpyā | śitipriṣṭhā vahatām mādhuvo ándhaso vi-
 vákshanasya pítaye || 25 || ॥

पिवा त्वस्य गिर्वणः सुतस्य पूर्वपा इव ।
 परिष्कृतस्य गमिने इयमासुतिशार्कर्मदाय पत्यने ॥२६॥
 य एको अस्ति दंसना महौ उग्रो अभि व्रतः ।
 गमत्स शिप्री न स योपदा गमद्भवं न परि वर्जति ॥२७॥

píbā tv āsyā girvaṇaḥ sutāsyā pūrvapā iva | pāriṣhkrī-
 tasya rasīna iyām āsutis cārur mādāya patyate || 26 || yā
 éko āsti daṇśanā mahān ugró abhī vrataḥ | gāmat sá
 śiprī ná sá yoshad á gamad dhāvaṃ ná pári varjati || 27 ||

O glorious God, come and reside within us. Shower on us various kinds of wealth. May your vast capacious universe be filled with your divine love as the lake is filled with streams of water. 23

O resplendent Lord, a thousand and a hundred steed-like forces are harnessed to your golden-chariot,—to this rolling universe. So, may the long-ranged bounties, yoked by devotion, bring the Lord to accept the draught of our loving devotion. 24

On your chariot, wrought of gold and yoked with two horses, peacock-tailed, white backed, may you come—O resplendent Lord, to accept the elixir of devotional love. 25

O lover of chants, may you drink this consecrated and juicy libation of devotional love like the first drinker. This excellent effusion of excellent emotion is meant to gladden you. 26

He alone is supreme, is accomplisher of wondrous deeds and is terribly firm in His law and order. May He, the charming one, be attainable to me; may He never be away from me; may He come near to me; may He never refuse my invocations. 27

त्वं पुनं चरिष्ये वधेः शुण्णस्य मे पिणः ।
 त्वं भा अनु चरे अत्र द्विता यदिन्द्र हव्या भुवः ॥२८॥
 मम त्वा मर उदिते मम मध्यन्दिने दिवः ।
 मम प्रपित्वे अपिशर्वरे वसुवा स्तोमासो अवृत्सता ॥२९॥

tvām pūram carishyāṃ vadhaib̥ śuṣṇasya sām piṇak |
 tvām bhā ānu caro ādha dvitā yād indra havya bhūvaḥ
 || 28 || māma tvā sūra ūdite māma madhyāṃdine divāḥ |
 māma prapitv̥e apisharvarē vasav ā stōmāso avṛitsata || 29 ||

गृहीतं गृहीदिते वा ते मर्हिष्ठामो भुवनानाम् ।
 निन्दितार्थः प्रपथी परमुखा मघस्य मेध्यातिथे ॥३०॥

stuhī stuhīd eté ghā te māṇhishṭhāso maghónām | ninditā-
 svaḥ prapathī paramajyā maghāsya medhyātithē || 30 || 16 ||

आ यदश्वान्यनेन्यतः श्रद्धयाहं गच्छे सुहम् ।
 उत गामस्य वसुनश्चिकेतति यो अग्नि यादः पशुः ॥३१॥
 य ऋत्रा मर्ह्यं मामहे मह त्वचा हिरेण्ययो ।
 य च विश्वान्यभ्येतु गामगामद्वयं म्वनद्वयः ॥३२॥

ā yād āśvān vānanvataḥ śraddhāyāhām rāthe ruhām |
 utā vāmāsya vāsunaḥ ciketati yó āsti yādvaḥ paśūḥ || 31 ||
 yā ṛijrā māhyam māmahé sahā tvacā hiraṇyāyā | eśhā vīś-
 vāny abhy āstu saūbhagāsaṅgāsya svanādrathah || 32 ||

O resplendent Lord, you crush to pieces the strongholds of exploiters with your tremendous power of destruction. You are light; and the light follows you. And thus you are to be worshipped in two ways. 28

O all-pervading one, accept my invitation to prayers at the time of sun-rise; at the time of noon, and at the time of the gloom of night. 29

Praise me; offer prayer to me. I, among the wealthy ones, am the most liberal donor of wealth to you. Let all the prayers be directed to me, O the venerable guest as one who outstrips a horse in speed and follows a right path and bears the best weapons. 30

Only when a person yokes his horses of senses to his body-chariot with devotional faith in me, I get into his car, and the devotee looks to the immense spiritual wealth. Verily, one who sees thus is the dwelling seer amongst men. 31

Whosoever dedicates to me his worldly riches of gold and the like, as if in attractive leather cases, may that liberal giver be the possessor of the rattling chariot and all the blessings. 32

O adorable Lord, conductor of all the projects and dweller within every one, in your liberality, you surpass others by tens of thousand times. To me, you have graciously given ten times the number of vigorous and bright-hued oxen, as if issued forth like lotus-stalks from out a lake. 33

When the intellect, a constant companion of the soul, perceives the truth, with joy he exclaims : 'now you are well, my Lord, and shall be really happy'. Then only the soul realizes perfect restoration of its lost wisdom. 34

2

Here is the elixir of devotion expressed, O Lord of riches, drink it to your full satisfaction. O undaunted Lord, we offer it to greet you. 1

It (devotional elixir) is pure, as if washed by priests, pressed out with hard work and strained through the filter (of pious thoughts). It is like a courser bathed in a stream of river. 2

We make this elixir of devotion sweet for you, as the barley cereal is blended with milk; and therefore, O resplendent, I call you to partake the sacred oblation we have offered. 3

Beloved of all, the resplendent Lord is the chief drinker of this elixir of devotion among Nature's bounties and men; He alone is the drinker of the effused libation. 4

He is far-extending and kind-hearted. Neither the brilliant-hued elixir, nor the difficultly prepared mixture from it, nor any other satiable (offering) becomes repulsive to Him. 5

गोभिर्वेदीमन्वे अग्मन्मृगं न वा मृगयन्ते । अभित्मर्गन्ति धेनुभिः ॥६॥
 त्रय इन्द्रस्य सोमाः सुतामः सन्तु देवस्य । स्ये अये सुतपाज्ञः ॥७॥
 त्रयः कोशासः श्रोनन्ति तिस्रश्चम्वः मुपुर्णाः । समाने अधि भार्मेन ॥८॥

góbhir yād im anyé asmán mṛigām ná vrā mṛigáyante |
 abhītsāranti dhenúbhiḥ ॥ 6 ॥ trāya índrasya sómāḥ sutāsah
 santu devāsya | své kshāye sutapāvnaḥ ॥ 7 ॥ trāyah kōśā-
 sa śrotanti tistrāś camvāḥ sūpūrnāḥ | samāné ādhi bhār-
 man ॥ 8 ॥

शुचिर्गमि पुरनिष्टाः शीर्गमैभ्युन आशीर्नः । दृष्ट्वा मन्दिष्टः शृगस्य ॥९॥
 इमे न इन्द्र सोमांश्चात्रा अग्मे सुतामः । शुक्रा आशिरे याचन्ते ॥१०॥

śucir aśi purunishṭhāḥ kshārair madhyatā āśirtaḥ |
 dadhñā māndishṭhaḥ śūrasya ॥ 9 ॥ imé ta indra sómās
 tivrā asmé sutāsah | śukrá āśiram yācante ॥ 10 ॥ 10 ॥

ना आशिरे पुगेच्छाशमिन्द्रेमे सोमं शीर्णाहि । रेवन्ते हि न्या मृगामि ॥११॥
 हृस्म पीतामो युयन्ते दुर्मदासो न मृगयाम । ऊधुर्मे नद्या जग्मे ॥१२॥
 ग्वा इष्टवनः स्तोता ग्यान्वावतो मद्यानः । प्रेदु हग्विः श्रुतस्य ॥१३॥
 इत्ये चन शस्यमानमगोर्गिग चिकेत । न गोयुत्रं गीयमानम् ॥१४॥

tān āśiraḥ purolāṣam indremam sómam śrīṇihi | revān-
 tam hi tvā śrīṇómi ॥ 11 ॥ hṛitsū pītāso yudhyante durmā-
 dāso ná sūrāyām | údhar ná magnā jarante ॥ 12 ॥ revān id
 revāta stotā syāt tvāvato maghónaḥ | préd u harivaḥ śru-
 tāsyā ॥ 13 ॥ ukthām canā śasyāmanam āgor arir ā ciketa |
 ná gāyatrām gīyāmanam ॥ 14 ॥

As a hunter goes in search of a deer, the wise man proceeds to seek Him either by the offerings of milk and milk products or by prayers through divine speech. 6

May the three libations—elixir of three regions—be effused from the divine resplendent Lord in His own dwelling, for, verily, He is the cherisher of this celestial elixir. 7

Three reservoirs exude their drops; three ladles are filled to the brim; the whole is furnished for one common sacrifice. 8

You are pure, set in many a place, and blended with milk for the midday offering and with curd at the evenings to delight the most magnanimous Lord. 9

O resplendent Lord, here is your pure and strong elixir of devotion expressed by us for you. We crave, you mix milk and cream to it. 10

O resplendent Lord, may you blend milk and cakes with the elixir, I hear that you are possessed of riches. 11

The drinkers, quaffed with spiritual drink, fight in the state of intoxication to their hearts' content. They get absorbed in their passion for Lord, just as an innocent child clings to mother's udder. 12

O opulent Lord of vital forces, may your praiser be rich, munificent and renowned like you; may he be richer than other rich and renowned persons. 13

(The resplendent Lord), the enemy of the unbeliever in the words—divine, apprehends whatever prayer is repeated and whatever chant is being chanted. 14

मा न उद पीयथेय मा अर्थेन परा दा । शिखा अर्चयः शर्चामिः ॥१७॥

mā na indra pīyatnāve mā
sārdhate parā dāh | śikṣha śacīvaḥ śacibhiḥ || 15 || १७ ||

ययमुं त्वा तदिदंशो इन्द्रे त्वायन्तः सखायः । कण्वा उक्थेभिर्जन्ते ॥१६॥
न घेमन्थदा पपन वज्रिजपयो नविष्टो । तवेदुं स्तोमं चिकेत ॥१७॥
इच्छन्ते देवाः सुवन्ते न स्यप्रिय स्पृहयन्ति । यन्ति प्रमादमनन्दः ॥१८॥
ओषु प्र याहि वाजं निषां हृणीथा अभ्युग्मान । महो इव युवजानिः ॥१९॥
मोष्येय दर्शनावान्मायं 'कन्दारे' अस्मत् । अर्थेन इव तामाना ॥२०॥

vayām u tvā tadīdarthā indra tvāyāntaḥ sakhāyaḥ |
kānvā ukthēbhir jarante || 16 || nā ghem anyād ā papana
vājrin apāso nāvishtaḥ | tāvād ū stōmam ciketa || 17 ||
ichānti devāḥ suvāntam nā svāpnāya sprihayanti | yānti
pramādam ātandraḥ || 18 || ō shū prā yahi vājebhir mā
hrīṇītha abhy āsmāt | mahāu iva yuvajanibḥ | 19 || mō shv
ādyā durhāṇavan sayām karad arē asmāt | ārtīn iva jā-
mātā || 20 || २० ||

विद्मा ह्यस्य वीरस्य भृदिदवारिमुमुतिम । त्रिषु जातस्य सतामि ॥२१॥
आ नृ पित्र कृष्यमन्ते न वा विद्य श्रयमानान । यज्ञस्तरे श्रममृतेः ॥२२॥
व्येष्टेन मानग्निद्राय सोमं वीरयं शक्रयं । भग पिबिष्यथीय ॥२३॥

vidmā hy āsya vīrasya bhṛidāvarim mumatim | triṣu
jātāsya mātasi || 21 || ā tū shīṇa kānyamāntam nā gha
vidma śvasanāt | yaśastaram śatāmūteḥ | 22 || jyēsthena
sotar indraya sōmam vīriya śakraiya | bhāra pīban mīryaya
|| २३ ||

O resplendent Lord, please do not hand us over as a prey to the tyrant or to an overpowering foe. O almighty, please instruct us with your might and power. 15

O resplendent Lord, we implore as your devoted friends, for the same purpose, as the most wise men praise you with sacred hymns. 16

O wielder of the bolt of justice, certainly I do not ever sing songs in the praise of any one else than yourself, while performing any deed or contemplating any thought. 17

Nature's bounties favour those who are active in work and do not indulge in sleep. They bless those who are not drowsy and who realize the ecstasy of joy. 18

May you come hither swiftly bringing your gifts of wealth with you. May you not be bashful like an ardent husband who has a new young bride. 19

May He the insuperable, delay not to come to us today till late in the evening like an unpleasant son-in-law. 20

We fully understand the wide generosity and good intentions of this brave Lord, whom all the three regions display. 21

Hurry up to pour forth all your devotion to Him, who is associated with wise men; for we know not anybody else who is more glorious than the mighty Lord, the bestower of countless aids. 22

O pious devotee, may you offer your loving devotion first to the resplendent Lord, brave and almighty, the friend of mankind so that He may be pleased to accept it. 23

यो वेदिष्ठो अयथिष्वश्वावन्ते जग्नुभ्यः । वाजं स्तोतृभ्यो गोमन्तम् ॥२४॥
पन्थं पन्थमिन्मोतार आ धावत मद्याय । सोमं वीगय अगय ॥२५॥

yó vēdishtho ayathishv āśvavantaṁ jaritṛibhyaḥ ।
vājaṁ stotṛibhyo gómantaṁ ॥ 24 ॥ pānyam-panyam it so-
tura ā dhavata mādyaaya । sómam vīgaya āgaya ॥ 25 ॥

पातो वृत्रहा सुतमा यां गमन्तार अगमत । नि यमते शतमृतिः ॥२६॥
महं हरे व्रज्युजां अग्ना वधतः सर्वायम । गीमिः श्रुते गिर्वणसम् ॥२७॥

pata vṛtrahā sutām ā gha gaman nare asmāt । ní ya-
mate śatāmūtiḥ ॥ 26 ॥ śhā hān brahmayāja śagnā vaksha-
taḥ sākṣayam । garbhīḥ śrutām gīrvaṇasam ॥ 27 ॥

भ्यादवुः सोमा आ याहि श्रीताः सोमा आ याहि ।

आप्रिद्वर्षीवः अर्चावो नायमच्छां सधुमादंस ॥२८॥

मनुंश्च चाग्न्या वधन्ति महं गधमे नृष्णाव । इन्द्रं कृगिणं वृधन्तः ॥२९॥
गिरंश्च याम्ने गिर्वाह दुक्था च नुभ्ये नानि । मुत्रा दधिंश्च अवीमि ॥३०॥

svadāvah

sóma a yāhi śrītāḥ soma a yāhi । śiprīm ṛishivaḥ śacivo
nāyām ācha sadhamādān ॥ 28 ॥ stūtaḥ ca yās tva vārdhanti
mahé rādhasa nṛṇṇāya । indra kārīṇaṁ vṛdhantaḥ ॥ 29 ॥
gīraḥ ca yās te gīrvaḥ ukthā ca tūbhyam tani । satrá
dadhīré śāvānsi ॥ 30 ॥

He, in His untroubled ways, is the most cognizant of merits of His devotees and confers to vigorous and intellectual new vigour, intellect and food. 24

O devotees, prepare for Him the elixir, each draught of which you have made as relishing as you could. For it is to be offered to the brave, the conqueror and the showerer of joy. 25

Lord, the destroyer of evils, drinks this elixir of spiritual joy. May He who gives to us hundreds of aids be constantly with us, and not stay afar. 26

May the strong dedicated vital forces, yoked by devotional hymns, bring hither unto us our friend, who is lover of laudations, renowned by songs. 27

Sweet are these elixirs of devotional love. O Lord, handsome in appearance, foremost seer, and full of divine wisdom. Come at the social exhilarating congregation and accept them which are nicely blended and flavoured. 28

O resplendent Lord, performer of glorious deeds, your devotees chant laudations in your honour to seek your blessings of wealth and valour. The tributes add to your glory. 29

O lover of songs, these chants are for you and for you are these hymns of prayers. They, all combined, ever more confirm your power. 30

॥ ३१ ॥ एवदुष नृविकृर्मिर्वाज्रां पको वज्रहस्तः । मनादमुक्ता दयते ॥ ३१ ॥
हन्ता वृत्रं दक्षिणेनेन्द्रः पुरु पुरुहन्तः । महान्महीभिः शचीभिः ॥ ३२ ॥
यस्मिन्विश्वश्चरुणय उत च्योता जयामि च । अनु येन्मन्दी मघानः ॥ ३३ ॥

evéd eshá tūvikurmīr vājam éko vajrahastah | sanād
āmrīkto dayate ॥ 31 ॥ hānta vṛtrām dākṣhiṇeneन्द्रah purā
puruhotāh | mahān mahībhiḥ śachībhiḥ ॥ 32 ॥ yāsmīn viśvas
raṣṇanāya uta cyautnā jāyānsi ca | ānu gheṇ manā mā
ghānāh ॥ 33 ॥

एष एतानि चक्रोरेन्द्रो विश्वा योऽति शृण्वे । वाज्रदावा मघानाम् ॥ ३४ ॥
प्रभर्ता रथं गव्यन्तमपाकाच्चिद्यमवति । इनां वसु स हि वोळा ॥ ३५ ॥

'eshā etāni cakarēndro viśva yó 'ti śṛiṇvó |
vajradāva maghānām ॥ 34 ॥ prābharta rātham gavyāntam
apākāc cid yām āvati | inó vāsu sá hi vólha ॥ 35 ॥

॥ ३६ ॥ सनिता विप्रो अर्वद्विहन्ता वृत्रं नृभिः शूराः । सत्योऽविता विश्वन्तम् ॥ ३६ ॥
यजध्वेन प्रियमेशा इन्द्रं मवाचा मनसा । यो भूतोमैः सत्यमद्वा ॥ ३७ ॥
गाथश्रवसं सत्पतिं श्रवस्कामं पुरुत्मानम् । कष्यामो गान वाजिनम् ॥ ३८ ॥

sānitā vipro ārvadbhir hāntā vṛtrām nṛbhiḥ śūrah |
satyò 'vitā vidhāntam ॥ 36 ॥ yājadhvainam priyamadhā in-
dran satrácā mānasā | yó bhūtō sōmaiḥ satyāmadvā ॥ 37 ॥
gāthasravasam sātpatim śrāvaskāmam purutmānam | kāṇ-
vāso gātā vājīnam ॥ 38 ॥

This resplendent Lord is the sole performer of various great deeds. He has never been subdued. He holds resolute will-power and it is He who gives us strength. 31

He, the resplendent Lord, the slayer of Nescience by His right hand, is invoked by all on all occasions; He is great with His might divine. 32

He, upon whom the entire human community depends and in whom all initial motive powers and over-whelming energies abide, takes pleasure in our affluence. 33

The resplendent Lord has been accomplishing all these acts, and as such, He is most gloriously renowned. He provides persons rich in liberality with further opulence. 34

Such people who invoke the divine provider, for attractive spiritual wealth and for protection against an immature (foe), become lord, the possessors of wealth. 35

He is the liberal giver, wise, borne by His own vital forces, the slayer of the wicked instincts with the aid of pious mortals, and is brave. He is truthful and He becomes a protector of people who render useful service. 36

O performers of auspicious works, worship Him with mind intent upon His glory, for He really becomes exhilarated when He receives from you the elixir of devotional love. 37

O wise learned devotees, may you sing praises to Him, who is glorified by sons, is the protector of the pious, lover of fame, all-pervading and full of wisdom. 38

य कृतं चिदागपदभ्या दात्मन्या मृत्युः शर्चावान् । य अस्मिन्काममाश्रयन् ॥३७॥
 इत्या धीवन्तमद्विषः क्षाप्य मेध्यानिथिम । मया मृतोऽर्जुन वद्वयः ॥३८॥
 शिवा विमन्दो अस्मै चत्वार्ययुता ददन् । अष्टा पुरः महस्त्रा ॥३९॥
 इत मु त्वे पयोवृद्धा माकी रणस्य नृपत्याने जनिव्यनाये मामहे ॥४०॥

yā ritē cid grās padēbhyo dāt
 sākṣhā nṛibhyah śācivān | yē asmin kamam aśriyan || 39 ||
 itthā dhivantam adriyaḥ kānyām mēdhyātithim | meshō
 bhūtō 'bhū yān āyah || 40 || śikṣhā vibhindo asmai catvāry
 ayūta dādat | aṣṭā parāḥ sahasrā || 41 || utā sū tyē pa-
 yovṛidha māki rānasya nāptyā | janitvanāya maniahe
 || 42 || २॥

॥ ३७ ॥ अर्जुन भक्तम

॥ ३८ ॥ चत्वार्ययुचरणाग भक्तम काण्यो मया मृतोऽर्जुन । ॥ ३९ ॥ प्रथमाद्विष
 मयामिदः (३७-३८) एकविंशतिचतसृणां कोपयन्त्य पाक्याणां दानमर्जुनेन ।

॥ ४० ॥ प्रथमाद्विषमयुचा प्रगाय विषमया वृद्धो मया मृतोऽर्जुन ।

॥ ४१ ॥ एकविंशति भक्तम (३७-४०) शिविर्जनिव्यनायेन ।

॥ ४२ ॥ चत्वार्ययुच वृद्धो मया मया ।

॥ ३७ ॥ पिवा मुत्स्यं रमिना मत्स्यां न इन्द्र गोमन्तः ।
 आपिनीं योधि मयुमाद्यो वृद्धोऽस्मां अयन्तु ते धियः ॥३८॥
 भूयाम ते मुमुनो वाजिनो वयं मा नः स्तग्भिमानये ।
 अस्माज्जिवाभिगन्तादभिष्टिभग नः सुमेधु यामय ॥३९॥

3.

Pibā sutāsya rasīno mātṣvā na indra gómataḥ | āpīr no
 bodhi sadhamadyo vṛidhē 'smān avantu te dhīyah || 1 ||
 bhūyāma te sumatau vājīno vayān ma na star abhīmā-
 taye | asmān citrabhir avatād abhīśhtibhir ā nah sunmēshu
 yāmaya || 2 ||

He is the one who is friendly to all, powerful and who without footprints has been able to trace, recover and restore cattle to their owners, who thus all depend for fulfilment of their aspirations to Him alone. 39

O wielder of the bolt of justice, may you proceed to the venerable guest, wise and pious in a most friendly form. 40

O vanquisher of enmity and liberal giver, may you give us a gift of a large fortune of four times ten thousand and further eight thousand. 41

I glorify for the sake of wedlock these two, the earth and heaven, augmenters of milk, the originators of creation and promoters of splendrous imperishable things. 42

O resplendent Lord, may you accept our delightful elixir, mingled as if with milk, and get exhilarated. Please consider yourself as our kith and kin. May we both enjoy the spiritual experiences together. May your wise counsels protect and guide us to prosperity. 1

May we become opulent and strong through your grace and favour. Please injure us not to be exposed to the attack of adversaries. May we feel safe and secure with your manifold wondrous assistance. 2

इमा उ त्वा पुर्वसो गिरे वर्धन्तु या मम ।
 पावकवर्णाः शुचयो विपश्चिन्तोऽभि स्तोमैरनुषत ॥३॥
 अयं सहस्रसृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
 मृत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥४॥
 इन्द्रमिद्रेवनांतय इन्द्रं प्रयत्यध्वरे ।
 इन्द्रं समीके वनिनो हवामह इन्द्रं धनस्य सानये ॥५॥

imā u tvā purūvaso giro vardhantu yā māma
 pāvakāvarṇaḥ śūcayo vipaścito 'bhi stōmair anūshata ॥ 3 ॥
 ayāṁ sahasram sṛṣibhiḥ sāhaskṛitaḥ samudrā iva papra-
 the | satyāḥ śo asya mahimā gṛiṇe śavo yajñēśhu vipra-
 rajye ॥ 4 ॥ indram id devātātaya indram prayaty ādhvarē |
 indraṁ samīkē vanīno havāmaha indraṁ dhānasya sātāye
 ॥ 5 ॥ २० ॥

॥२०॥

इन्द्रो मक्ता रोदसी पप्रथच्छुव इन्द्रः सूर्यमरोचयत् ।
 इन्द्रे ह विश्वा भुवनानि येमिर इन्द्रे सुवानास इन्द्रेवः ॥६॥
 अभि त्वा पूर्वपीतय इन्द्र स्तोमैर्भिगयवः ।
 समीचीनासं ऋभवः समस्वरुद्रा गृणन्त पूर्यम् ॥७॥

indro mahná rōdasī paprathae chāva indrah sūryam aro-
 ceyat | indre ha viśvā bhūvanāni yemira indre suvanāsa
 indavaḥ ॥ 6 ॥ abhi tvā pūrvāpītaya indra stōmebhir āyā-
 vaḥ | samīcīnāsa ṛibhāvaḥ sām asvaran rudrā gṛiṇanta
 pūrvyam ॥ 7 ॥

O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for your glorification. 3

He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem. 4

We invoke the resplendent Lord for paying homage to Nature's bounties and when sacred works are proceeding. We call Him amidst our struggles of life for the attainment of wisdom and prosperity. 5

The resplendent lord, by His virtue of His prowess spreads out the earth and the heaven. He renders the sun radiant. In Him are all creatures closely held; to Him alone the sweet streams of devotional prayers flow. 6

O resplendent Lord, men glorify you with hymns, so that you may cherish their noble deeds; the spiritually awakened sages, in one accord, lift up their voice to praise you first and men possessing vital energy also sing forth your praises prior to their (work). 7

अस्येदिन्द्रो वावृधे वृष्ण्य शवो मदे सुनन्य विष्णवि
 अद्या तमेस्य महिमानमायवोऽनु पृवन्ति पृवथा ॥८॥
 तत्त्वा यामि सुवीर्यं नद्रक्षं पूर्वचित्तये
 येना यतिभ्यो भृगवे धने हिते येन प्रस्कण्यमाविथ ॥९॥

asyéd indro vāvṛidhe vṛishṇyam śavo mādē
 sutāsya vishṇavi | adyā tām asya mahimānam āyavó 'nu
 śhṭuvanti pūrvāthā || 8 || tát tvā yāmi suvīryam tād brāhma
 pūrvacittaye | yēnā .yātibhyo bhṛīgave dhāne hité yēna prā-
 skañvam āvitha || 9 ||

येना समुद्रममृजो महिरपमदिन्द्र वृष्णि ते शवः ।
 मद्यः सो अस्य महिमा न मनशे यं श्रेणीरनुचक्रदे ॥९॥

yēnā samudrām āsṛijo mahir apas tād
 indra vṛishṇi te śavaḥ | sadyāḥ só asya mahimā nā sam-
 náṣe yām kṣhonir anucakradé || 10 || 26 ||

॥९॥ ३३

शग्धी न इन्द्र यत्त्वा रयिं यामि सुवीर्यम्
 शग्धि वाजाय प्रथमं सिषामने शग्धि स्तोमाय पृथ्य ॥११॥
 शग्धी नो अस्य यद्द पौरमाविथु धिर्य इन्द्र सिषामनः ।
 शग्धि यथा रुडामं श्यावकं कृपमिन्द्र प्रावः स्वर्णम् ॥१२॥

ṣagdhī na indra yāt tvā rayīm yāmi suvīryam | ṣagdhī
 vājāya prathamam śishāsate sagdhī stōmāya pūrvya || 11 ||
 ṣagdhī no asyā yād dha paurām āvitha dhīya indra śishā-
 sataḥ | sagdhī yāthā rūṣamam śyāvakam kṛīpam indra
 prāvah svārnaram || 12 ||

The resplendent lord augments the energy of devotees when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. 8

I solicit you, O resplendent Lord, for such vigour and wisdom, as may be hoped for in priority to others. Verily, you grant wealth to the celebrated priests, taken from unbelievers and you give protection to the men of creative genius. 9

O resplendent Lord, with your wish-fulfilling strength, you send great waters to the ocean. It is unattainable by any one, and the whole inhabitants of the earth crave to receive it. 10

O resplendent Lord, may you grant me wealth and vigour, which I solicit from you. First of all give to Him who, aspiring to please you, offers oblation, and then O eternal Lord, bless him who glorifies you (with praises). 11

O resplendent Lord, may you grant help to the person engaged in celebrating sacred acts—just as you have been giving help to a worthy citizen. Also help us as you have been helping skilled persons, kind-hearted ones and men engaged in welfare work, and those who lead us on heavenly path. 12

कन्नव्यो अतुसीनां तुरो गृणीतु मर्त्यः ।
 नही न्वस्य महिमानमिन्द्रियं स्वर्गणन्त आनुशुः ॥१३॥
 कर्दु स्तुवन्त ऋतयन्त देवत ऋषिः को विप्र ओहते ।
 कदा हवै मघवन्निन्द्र सुन्वतः कर्दु स्तुवत आ गेमः ॥१४॥

kān nāvyo atasīnāṃ turó gṛṇīta
 mārtyaḥ | nahī nv āsya mahimānam indriyāṃ svār gṛṇānta
 ānaśūḥ || 13 || kād u stuvānta ṛitayanta devāta ṛishiḥ kó
 vipra ohate | kadā hāvam maghavann indra sunvatāḥ kād
 u stuvatā á gamah || 14 ||

उदु त्ये मधुमत्तमा गिरः स्तोमास ईरते ।
 मन्त्राजिनो धनसा अक्षिनोनयो वाजयन्तो रथा इव ॥१५॥

úd u tyé mādhumattamā gīra
 stómāsa īrate | satrājīto dhanaśá ākshitotayo vājayānto rá-
 thā iva || 15 || 27 ||

कन्या इव भृगवः सूर्या इव विश्वमिद्धीतमानशुः ।
 इन्द्रं स्तोमेभिर्महयन्त आयवः प्रियमेधामो अस्वरन् ॥१६॥
 युक्ष्वा हि वृत्रहन्तम् हर्षं इन्द्र परावर्तः ।
 अर्गचीनो मघवन्त्सोमपीतय उग्र ऋषेभिर्ग गहि ॥१७॥

kānyā iva bhrīgavaḥ sūryā iva viśvam id dhītām
 ānaśūḥ | indraṃ stómēbhīr mahāyanta ayāvaḥ priyāmedhāso
 asvaran || 16 || yukshvā hí vṛtrahantama hāri indra parāvā-
 taḥ | arvacīno maghavan sōmapītaya ugrā ṛishvébhīr á gahi
 || 17 ||

No zealous living mortal, with the newest of the praises, can fully glorify you. Neither those, who have been praising Him, here to fore, would attain, through their praises, the magnanimity of the Lord May you give wealth to him, who glorifies you. 13

O resplendent Lord, is there any one among your praisers, who abides by your eternal truths? Or is there any man, sage or any genius, who can fully know the ultimate truth? When would you come close to those who perform their duties and to those who glorify you? 14

These our exceedingly sweet songs, the hymns of praises, ascend to you like ever—conquering chariots laden with wealth, charged with unfailing protections intended to procure food. 15

As like the sun, and like the learned wise sages, the enlightened people keep themselves busy in composing songs of praises, and exalting the all-pervading resplendent Lord, so do the ascetic pious devotees and lovers of sacred rituals keep themselves busy in praising Lord. 16

O the destroyer of darkness and bounteous resplendent Lord, may you yoke your vital forces even from afar, and, O renowned for your fierce and prudent acts, come to us to drink the elixir of devotional love. 17

इमे हि ते कारवो वावशुर्धिया विप्रामो मेघमानये ।
 स त्वं नो मघवन्निन्द्र गिर्वणो वेनो न शृणुषी हवम ॥१८॥
 निग्निन्द्र वृहतीभ्यो वृत्रं धनुभ्यो अम्फुरः ।
 निर्वुदस्य मृगयस्य मायिनो निः पर्वतस्य गा आजः ॥१९॥
 निरग्नयो रुरुचुनिरु स्यो निः सोम इन्द्रियो रमः ।
 निरन्तरिक्षादधमो महामहि कृषे तदिन्द्र पौंस्यम् ॥२०॥

imé hí te kāravo vāvasúr dhiyá víprāso medhāsā-
 taye | sá tvám no maghavann indra girvano veno ná
 sriṇudhī hávam ॥ 18 ॥ nír indra brihatībhyo vritrám dhá-
 nubhyo asphuraḥ | nír árbudasya mṛgayasya māyīno nīh
 párvatasya gā ājah ॥ 19 ॥ nír agnāyo ruruçur nír u sūryo
 nīh sóma indriyó rasah | nír antárikṣbād adhamo mahām
 áhim kṛishé tád indra paunsiyam ॥ 20 ॥ २० ॥

॥२०॥

ये मे दुग्निद्रो मृतः पाकस्थामा कौरयाणः ।
 विश्वेषां त्मना ओभिष्टुमुपैव दिवि धावमानम् ॥२१॥
 रोहितं मे पाकस्थामा सुधुरं कक्ष्यप्राम् ।
 अदाद्या विवोधनम् ॥२२॥
 यस्मा अन्ये दश प्रति धुरं वहन्ति बह्वयः ।
 अन्तं वयो न तुग्यम् ॥२३॥
 आत्मा पितुस्तनूवाम ओजोदा अभ्यञ्जनम् ।
 तुरीयमिद्रोहितस्य पाकस्थामानं भोजं दानारमब्रवम् ॥२४॥

yām me dūr indro marútaḥ pákasthāmā kaúrayāṇaḥ |
 víśveshām tmánā śóbbishṭham úpeva diví dhávamāṇam
 ॥ 21 ॥ róhitam me pákasthāmā sudhúram kaksbyaprām |
 ádād rāyó vibódhanam ॥ 22 ॥ yasmā anyé dáśa práti dhú-
 ram váhanti váhmayah | ástam váyo ná túgryam ॥ 23 ॥ átmā
 pitús tanúr vása ojodá abhyāñjanam | turíyam íd róhitasya
 pákasthāmānam bhojām dátāram abravam ॥ 24 ॥ २० ॥

O resplendent Lord, these active and wise devotees glorify you with praises for the purpose of accomplishing their pious deeds. O Lord of riches, please hear our invocations like a lover. 18

O resplendent Lord, you destroy the most wicked, even coming from far off lofty regions. As such, you snatch away from hidings in caves of hills the riches and cattle of unjust, cruel, crooked and obstinate people. 19

O resplendent Lord, of what wonder is your great act when you repel deep darkness from the mid-region; thereafter the luminaries and the sun shine brighter and the divine love then seems sweeter. Men must pay homage to your valorous manly deeds. 20

The wealth given by the resplendent Lord and by the vital elements to me—the soul, traversing and yet stationary—, is very magnificent like the quick-moving sun in the sky. 21

The resplendent self, stationed in the body, grants the vigorous steed, the mind,—the handsome and firm pole of body, which is rich in knowledge and is strong; He furnishes me with intellect capable of discriminating good from bad. 22

As several strong coursers harnessed to the chariot of a powerful king carry him to his dwelling place, in the same manner, may mind yoked to ten senses lead me to my destination. 23

It is the self of the father that is carried as if to the son's body, the sustainer of strength; purifier, from all the sides, the destroyer of inimical vices, the donor of the tawny (horses), the enjoyer of fruits; I honour such an accomplished man of restraint and action 24

(४) चतुर्थं मन्त्रः

(१-२२) एकविंशत्युच्यमानस्य मूलस्य काण्वो देशानिचिह्नैः । (१-२४) प्रथमांश्चतुर्धाषांमिन्द्रः
 (१-२८) पञ्चदश्यादिचतसृणामिन्द्रः पृषा वा. (१-२९-३१) एकोनविंश्यादितृषस्य च
 कुम्भस्य दानमुनिर्दिशताः । (१-३२) प्रथमांश्चिंशत्युच्यं प्रगायः (विषमपां
 बृहती. समपां सनोबृहती). (२१) एकविंश्याश्च पृग् उज्जिक् उन्वत्ती ॥

॥३०॥

यदिन्द्र प्रागपागुदुह न्यग्वा ह्यसे नृभिः ।
 सिमा पुरु नृपूतो अस्यानवेऽसि प्रशर्ध तुर्वशं ॥१॥
 युद्धा रुमे रुशमे श्यावके कृप इन्द्र मादयसे सचा ।
 कण्वासस्त्वा ब्रह्मभिः स्तोमवाहम् इन्द्रा यच्छन्त्या गहि ॥२॥

4.

Yād indra prāg apag udan nyag va hūyase nṛbhiḥ |
 śīma purū nṛpūto asy ānavé 'si prasardha turvāṣe || 1 ||
 yād vā rūme rūśame śyāvake kṛpa indra mādāyase sácā |
 kápnvāsas tvā bráhmabhi 'stomavāhasa índrā yachanty á
 gahi || 2 ||

यथा गौरौ अपा कृतं तृप्यन्नेत्यवेरिणम् ।
 आपित्वे नः प्रपित्वे त्र्यमा गहि कण्वेषु सु सचा पिव ॥३॥
 मन्दन्तु त्वा पघ्नन्निन्द्रेन्द्वो राधोदेयाय मुच्यते ।
 आमयां गोममपिवश्चम् मृतं ज्येष्ठं तदधिगे सहः ॥४॥
 प्र चके सहसा सहो बुभञ्ज मन्धुमोजसा ।
 विश्वे त इन्द्र पृतनायवो यहो नि वृक्षा इव येमिरे ॥५॥

yāthā gauró apá kṛitām trīshyann ōty ávériṇam |
 āpitvó naḥ prapitvó tīyam á gahi kápnveshu sú sácā píba
 || 3 || māndantu tvā maghavann indréndavo rādhodéyāya
 sunvató | āmúshyā sómam apibaṣ camú sutām jyéshtham
 tād dadhiśhe sálmah || 4 || prá cakre sáhasā mīho babhāñja
 manyūm ójasā | víśve ta indra prītanāyávo yaho ní vṛikshā
 iva yemire || 5 || ॐ ||

O resplendent Lord, in whichever quarter you may be dwelling, whether in the east, west, north or south, men invoke you to come for their well-being. O destroyer of evils, O excellent, may you readily come, when invoked, to them who follow you and possess vigour. 1

O glorious Lord, all men—timid, or skilled, vicious or kind-hearted—joyfully invoke you. The wise devotees have been awaiting your arrival with prayer and dedication, to be offered to you. Would you come soon? 2

Come soon at the morning and also in the evening with the fleetness of a thirsty wild deer running to the desert's pool full of water and partake of your share of the divine love in the midst of the learned. 3

O bounteous resplendent Lord, may our sweet devotional love gladden you, so that those who are seekers would be blessed with wealth and prosperity. May you accept our love and with your surpassing might help us to win over adversities. 4

With enormous might, He casts off obstructions and with His valour, destroys their insolence. Those who seek to disobey you, and are hostile, are bowed down like withered trees. 5

॥११॥ सहस्रेणेव सचते यवीयुधा यस्त आनुक्षुपस्तुतिम् ।
 पुत्रं प्रावृगं कृणुते सुवीर्यं दाश्रोति नर्मउक्तिभिः ॥६॥
 मा भेम मा श्रमिष्माग्रस्य सख्ये तव ।
 महत्ते वृष्णो अमिचक्ष्य कृतं पश्येम तुर्वशं यदुम् ॥७॥
 सुव्यामनुं स्फिग्यं वावसे वृषा न दानो अस्य रोषति ।
 मध्वा संपृक्ताः सारधेण धेनवस्तूयमेहि द्रवा पिव ॥८॥

sahāsreṇeva sacate yavīyūdha yās ta ānaḥ ūpastutim
 putrām prāvargam kṛiṇute suvīrye daśroṭi nāmatiktibhiḥ
 || 6 || mā bhema mā śramiṣmagrasya sakhye tava | mahāt
 te vṛiṣṇo abhicākṣyam kṛitām paśyema turvāṣam yadum
 || 7 || savyām ānu sphigyam vāvase vṛiṣhā nā danó asya
 roṣati | mādhyā sānpṛiktaḥ saradhēṇa dhenāvas tīyam
 éhi drāvā piba || 8 ||

अश्वी रथी सुरूप इन्द्रोमौ इदिन्द्र ते सखा ।
 श्वाभ्राजा वयसा सचते सदा चन्द्रो याति सुभासुप ॥९॥
 ऋदयो न तृष्यन्नवपानमा गहि पिबा सोमं वशूँ अनु ।
 निमेघमानो मघवन्द्दिवेदिव ओजिष्ठं दधिषे सहः ॥१०॥
 ॥१२॥ अध्वर्यो द्रावया त्वं सोममिन्द्रः पिपासति ।
 उप नूनं युयुजे वृषणा हरी आ च जगाम वृषहा ॥११॥

aśvī rathī surūpa id gōmān id indra
 te sakhā | śvātrabhājā vāyasā sacate sādā candro yāti sa-
 bhām ūpa || 9 || ṛiṣyo ná trīṣhyann avapānam ā gahi piba
 sōmam vāṣān ānu | nīmégghamano maghavan divé-diva ōji-
 śtham dadhishe sāhaḥ || 10 || ॥ ११ ||

ádhvaryo drāvāya tvām sōmam indraḥ pipāsati | ūpa
 nūnām yuyuje vṛiṣhanā hārī ā ca jagāma vṛitrahā || 11 ||

He who offers you his tributes, is assured of your help, and thereon, he gets the strength of a thousand mighty men of war. And, he who praises you with all humility, makes his son pre-eminent with heroic valour. 6

Blessed with your guidance and patronage, we become fearless and are never tired of our work. Verily, O showerer, your deeds are praiseworthy. May the physically strong persons and assiduous workers emulate the same. 7

You, the showerer of blessings, are able to encompass the entire creation with a fraction of your body,—just of the left part. You are, moreover, not displeased, with a small gift. May you come and accept our love, which is as sweet as milk products blended with honey of bees. 8

O resplendent Lord, he who is friendly with you, gets rich in chariots, horses and kine. Fully, illuminated like moon, and accompanied with wealth and food, he always goes to attend conferences of the learned. 9

May you come to the sacred works performed by us, as a thirsty deer hurrying up to the river and drink our divine love to your entire satisfaction. O bounteous Lord, everyday you shower happiness over your devotees and thus sustain your glory. 10

O priest, let the devotional love flow forth, for the Lord loves to enjoy it. Lo, the destroyer of the foes comes seated in a chariot. 11

स्वयं चित्स मन्यते दाशुरिर्जनो यत्र सोमस्य तृप्पसि ।
 इदं ते अन्नं युज्यं समुक्षितं तस्येहि प्र द्रवा पिब ॥१२॥
 रथेष्टायार्ध्वयः सोममिन्द्राय सोतन ।
 अधि ब्रह्मस्याद्रयो वि चक्षते सुन्वन्तो दाश्वध्वरम् ॥१३॥
 उप ब्रह्मं वावाता वृषणा हरी इन्द्रमपसु वक्षतः ।
 अर्वाय त्वा सप्तयोऽध्वरश्रियो वहन्तु सवनेदुप ॥१४॥

svayam cit sa manyate dasurir jano yatra somasya trim-
 pasi | idam te annam yujyam samukshitam tasyehi pra
 drava piba || 12 || ratheshthayadhyavah somam indraya
 sotana | adhi brahmasyadrayo vi cakshate sunvanto da-
 shvadhvaram || 13 || upa brahmanam vavata vrishana hari in-
 dram apasu vakshatah | arvaicam tva saptaayo 'dhvarasriyo
 vahantu savane'd upa || 14 ||

प्र पुषणं वृणीमहे युज्याय पुरुवसुम् ।
 स शक्र शिक्ष पुरुहूत नो धिया तुजे राये विमोचन ॥१५॥

pra pushanam vrinimabe yuj-
 yaya puruvasum | sa sakra shiksha puruhuta no dhiya tuje
 rāyē vimocana || 15 || ३२ ||

सं नः शिशीहि भुरिजोरिव क्षुर रास्व रायो विमोचन ।
 त्वे तन्नः सुवेदमृत्त्रियं वसु यं त्वं हिनोषि मर्त्यम् ॥१६॥

sam nah shishihi bhurijor iva kshuram rasva rāyō vimo-
 cana | tve tann nah suvedam mṛtyam vasu yam tvam hi-
 nōshi mṛtyam || 16 ||

The man who offers to his lord the oblation of devotion to the satisfaction possesses of himself understanding. O Lord, here is your appropriate elixir; come, hasten and enjoy it. 12

O the chanters of devotional hymns, offer imploring prayers, with zeal to the mighty Lord, seated in the chariot of the swift-moving universe. The powerful grinding stones, placed on their bases, are effusing out the divine sap of spirituality for the cosmic sacrificial act. 13

May His vigorous horses, traversing the firmament, and fulfilling our desires, fetch the resplendent Lord to the site of our sacred works. May the fast moving steeds go and bring Him here quickly to our ceremonials. 14

We sing exceedingly sweet devotional songs to the nourishing Lord and entreat Him for friendship. O radiant and much-invoked Lord, bless us with the discriminating intellect, so that we obtain strength to become rich and victorious. 15

Sharpen our intellect like an edge of the razor in the hands of a barber. O deliverer from pains, grant us affluence. With your blessings, may we obtain the glorious wealth which may easily be ours, the mortals. 16

वेमि त्वा पूषन्नृजसे वेमि स्तोतव आघृणे ।
 न तस्य वेम्परणं हि तद्वसो स्तुपे पञ्जाय सान्ने ॥१७॥
 परा गावो यवसं कश्चिदाघृणे नित्यं रेक्णो अमर्त्य ।
 अस्माकं पूषन्नविता शिवो भव महिष्ठो वाजसातये ॥१८॥

vēmi tvā pūshann rīnjāse vēmi stō-
 tava āghṛiṇe | nā tāsya vemy āranam hī tād vaso stushē
 pajāya sāmne || 17 || pārā gāvo yāvasam kāc cid āghṛiṇe
 nityam rōkṇo amartya | asmākam pūshann avitā śivó bhava
 mánhiṣhtho vājasātaye || 18 ||

स्थुरं राधः शूताश्वं कुरुङ्गस्य दिविष्टिषु ।
 राज्ञस्त्वेषस्य सुभगस्य रातिषु त्वर्वाश्वमन्महि ॥१९॥

sthūrāṇi rādhaś śūtaśhv kuruṅgasya dīviṣṭiṣu |
 rājñas tveśhasya subhagasya rātishu
 turvāśhva amannahi || 19 ||

धीभिः सातानि काण्वस्य वाजिनः प्रियमधराभयुभिः ।
 षष्टिं सहस्रानु निर्मेजामजे निर्युधानि गवामृषिः ॥२०॥
 वृक्षाश्विन्मे अभिपित्वे अरारणुः ।
 गां भजन्त मेहनाश्वं भजन्त मेहना ॥२१॥

dhibhīḥ sātāni kāṇvāsya vājī-
 naḥ priyamedhair abhidyubhiḥ | śaṣṭīm sahasrāṇu nirma-
 jam aje nīr yūthāni gāvām ṛṣiḥ || 20 || vṛikṣāś cin me
 abhipitvė araraṇuḥ | gāu bhajanta mehanāśhvam bhajanta
 mehanā || 21 ||

O provider of health and strength, I know you as one who would inspire me in accomplishing my tasks. Through my prayers, O radiant Lord, I sing to your divine glory. I never care to offer praises to anybody else who is unworthy. O bestower of wealth, I beg you to grant happiness to him who praises, eulogizes and glorifies you. 17

O immortal radiant Lord, let my grazing cows feed themselves in the pastures. O provider of food, may you become our protector, benign and most liberal for granting strength and affluence. 18

We acknowledge the substantial wealth of hundreds of speedy mobile forces, a donation made to us amongst men at the holy solemnities by the extremely benevolent sovereign Lord. 19

I, the seer, have been able to assimilate the entire lore which flowed in sixty thousand brilliant channels of intellect from men of wisdom, assisted by lovers of sacred ceremonials. 20

Even the trees were joyful at my assimilation (of the divine wisdom). They, the seers, have received the intellect in plenty and vigour in plenty. 21

(५) पञ्चमं सूक्तम्

(१-३९) एकोनचत्वारिंशत्पद्यास्य सूक्तस्य काण्वो ब्रह्मानिधिकेभिः । (१-३६, ३७) अथर्व-
विषद्विंशतिषां सप्तत्रिंशदाः पूर्वाध्वस्य चाश्विनौ, (३७, ३८-३९) सप्तत्रिंशदा उत्तराध्व-
स्याष्टात्रिंशद्विंशत्येकोनचत्वारिंशदध्वस्य कशोर्दानम्नुतिर्देवताः । (१-३६) प्रथमादि-
षट्त्रिंशत्पद्यां गायत्री, (३७-३८) सप्तत्रिंशत्पद्यात्रिंशद्विंशदनी, (३९) एकोन-
चत्वारिंशत्पद्याध्वानुपुष्पं दृष्टांसि ॥

॥ १ ॥ दूराद्दिहेव यत्सत्यंरुणप्सुरशिक्षितत् । वि भानुं विश्वधातनत् ॥ १ ॥
नृवदस्त्रा मनोयुजा रथेन पृथुपाजसा । सचेधे अश्विनोपसम् ॥ २ ॥
युवाभ्यां वाजिनीवसु प्रति स्तोमा अदक्षत । वाचं दूतो यथोहिषे ॥ ३ ॥

5.

Dūrād ihēva yāt saty ārunāpsur āśīṣvitāt | ví bhānūm
vīśvādhatanat || 1 || nṛvād dasra manoyūjā rāthēna prīthu-
pājasā | śacethe aśvinoshāsam || 2 || yuvābhyām vājīnīvasū
prāti stōma adṛikshata | vācam dūtō yāthohiṣhe || 3 ||

पुरुप्रिया ण ऊतये पुरुमन्द्रा पुरुवस् । स्तुषे कण्वसो अश्विनौ ॥ ४ ॥
मंहिष्ठा वाजसातमेष्यन्ता शुभस्पती । गन्तारा दाशुषो गृहम् ॥ ५ ॥

para-
priyā ṇa ūtāye purumandrā purīvāsū | stushō kaṇvāso
aśvinā || 4 || māṇhishṭhā vājasātameshāyantā śubhās pātī |
gāntārā dāśuṣho grīhām || 5 || १ ॥

॥ ६ ॥ ता सुदेवाय दाशुषे सुमेधामवितारिणीम् । घृतेर्गव्यूतिसुक्षतम् ॥ ६ ॥

tā sudevāya dāśuṣhe sumedhām āvitāriṇīm | ghrītaṛ
gāvyūtim ukshatam || 6 ||

When lovely dawn, far away in the east, and yet still close by, glows over the world, she starts spreading the light all over. 1

The charming twin-divines move, like leaders, in their intently yoked far-shining chariots to accompany the divine dawn. 2

O mighty and affluent, on your way, may you both severally listen to the hymns, which I convey to you like a messenger. 3

We, the learned ones, praise the twin-divines, dear to all, making many glad and abounding in wealth for our protection. 4

(We praise) the twin lords of splendour, the bestowers of strength, providers of food, lords of opulence, and the blessing-givers to the houses of liberal worshippers. 5

May you, the twin-divines, endow the unfailing intellect on the liberal and pious devout, and sprinkle his pasturage with water. 6

आ नः स्तोममुप द्रवत्तूयं श्येनेभिराशुभिः । यातमश्वेभिरश्विना ॥७॥
 येभिस्तिस्रः परावतो दिवो विश्वानि रोचना । त्रीरकून्परिदीयथः ॥८॥
 उत नो गोमतीरिष उत सातीरहर्विदा । वि पृथः सातये सितम् ॥९॥
 आ नो गोमन्तमश्विना सुवीरं सुरथं रयिम् । वोळ्हमश्वावतीरिषः ॥१०॥

á na stómam úpa dravát tūyam
 aśvenébhir āśúbhiḥ | yātām āśvebhir aśvinā ॥ 7 ॥ yébhīś
 tīsrāḥ parāvāto divó viśvāni rocanā | triīr akūn paridīya-
 thah ॥ 8 ॥ utā no gómātīr īsha utā sātīr aharvidā | ví pa-
 thāḥ sātāye sitam ॥ 9 ॥ á no gómantam aśvinā suvīraṁ
 surātham rayīm | voḷhām āśvāvātīr īshah ॥ 10 ॥ २ ॥

॥३॥ वावृधाना शुभस्पती दत्ता हिरण्यवर्तनी । पिबन्तं सोम्यं मधु ॥११॥
 अस्मभ्यं वाजिनीवसू मधवेद्भ्यश्च सप्रथः । छर्दिर्यन्तमदाभ्यम् ॥१२॥
 नि पु ब्रह्म जनानां याविष्टं नूयुमा गतम् । मो प्वान्यौ उपारतम् ॥१३॥
 अस्य पिबन्तमश्विना युवं मदस्य चारुणः । मध्वो रातस्य धिष्ण्या ॥१४॥
 अस्मे आ वहन्तं रयिं शतवन्तं सहस्रिणम् । पुरुक्षुं विश्वधायसम् ॥१५॥

vāvṛdhānā śubhas patī dātā hīraṇyavartanī | pibatam
 somyām mādhu ॥ 11 ॥ asmābhyam vājīnivasū maghāval-
 bhyaś ca saprāthah | chardīr yantam ādābhyam ॥ 12 ॥ nī
 śhū brāhma jānānām yāviṣṭam tūyam ā gatam | mó śhiv
 ānyān upāratam ॥ 13 ॥ asyā pibatam aśvinā yuvām mādā-
 sya cāruṇah | mādhuvo rātāsyā dhishṇyā ॥ 14 ॥ asmé ā va-
 hatam rayīm śatāvantaṁ sahasrīṇam | purukshūṁ viśvādhā-
 yasam ॥ 15 ॥ ३ ॥

O twin-divines, come soon to our adoration in your speedy chariot, yoked with horses swift as hawks. 7

(Come with those speedy horses) by which you traverse the wide brilliant cosmic distances in three nights and three days. 8

O finders of the day, bless us with affluence of food, cattle and wealth, and make us safe by opening the path for us. 9

O twin-divines, we seek your blessings for the procurement of riches, such as knowledge, progeny, transport, horses and food. 10

O twin-divines, lords of splendour, and charming, riding in golden chariots, please come and accept our sweet emotional tributes. 11

O Lords of ample wealth, may you provide us with wide shelter, which can never be assailed and destroyed. 12

May you come quickly downward to attend on those people who perform sacred works, and favour not them who are opposed to. 13

O twin-divines, the revered and omniscient ones, may you both accept my tribute of sweet devotional love. 14

May you bring to us, in hundreds and in thousands, the riches, which are the source of plenteous food and which sustain all. 15

॥ पुरुत्रा चिद्धि वी नरा विद्धयन्ते मनीषिणः । वाचद्विरश्विना गतम् ॥१६॥
 जनांसो वृक्तवर्हिषो हविष्मन्तो अरुक्तेः । युवां हवन्ते अश्विना ॥१७॥
 अस्माकमथ वामयं स्तोमो वाहिष्ठो अन्तमः । युवाभ्यां सूत्वश्विना ॥१८॥

purutrā cid dhī vām narā vibhāyante manishīṇaḥ | vā-
 ghādbhir aśvinā gatam || 16 || jānāso vṛiktābarhisho havīsh-
 manto aramkrītaḥ | yuvāṃ havante aśvinā || 17 || asmākam
 adyā vām ayāṃ stōmo vāhishtho āntamah | yuvābhyām
 bhūtv aśvinā || 18 ||

यो ह वां मधुनो दतिराहितो रथचर्षणे । ततः पित्रतमश्विना ॥१९॥
 तेन नो वाजिनीवसू पश्वे तोकाय शं गवे । वहन्त पीवरीरिषः ॥२०॥

yó ha vām mādhubno dr̥tīr āhito ratha-
 cārshane | tātaḥ pībatam aśvinā || 19 || téna no vājīnīvasū
 pásve tokāya śám gāve | vāhatam pīvarīr īśah || 20 || ॥

॥२१॥ उत नो दिव्या इष उत सिन्धूरहर्विदा । अप द्वारेव वर्षथः ॥२१॥

utá no divyā īśha utā sindhūr aharvidā | āpa dvāreva
 varshathaḥ || 21 ||

O leaders, the learned invoke you everywhere; please come to us with your speedy forces. 16

O twin divines, people with hearts free from ills and bearing oblations, and fully prepared invoke you with devotion. 17

O twin-divines, we hope that the hymns specially composed today to honour you will touch your hearts and that both of you will respond to it by arriving at your earliest. 18

O glorious divines, the leather bottle containing the elixir of loving devotion has been placed in the pathways of your chariot. Please drink it as soon as you arrive. 19

O Lords of riches, may you bring in your case the plenteous food so that we prosper in our children, our cows, and our cattle. 20

O finders of day, may you open for us the gates of the strengthening waters of heaven and flood our rivers thereby. 21

कृदा वा तौम्यो विधत्समुद्रे जहितो नरा । यदा रथो विभिप्पतात् ॥२२॥
 युवं कण्वाय नासत्यापिरिप्ताय हर्म्ये । शश्वद्वृत्तीर्दशस्यथः ॥२३॥
 नाभिरा यानमृतिभिर्नव्यसीभिः सुशस्तिभिः । यदा वृषण्वसू ह्रुवे ॥२४॥
 यथा चित्कण्वमावतं प्रियमेधमुपस्तुतम् । अत्रिं शिञ्जारमश्विना ॥२५॥

kadā vāṃ taugryó vidhat samudré jahitó
 narā | yād vāṃ rátho víbhish pátāt || 22 || yuvām kaṇvāya
 nāsatyāpiriptāya harmyé | śaśvad ūtīr daśasyathah || 23 ||
 tābhir á yātam ūtibhir nāvyaśibhiḥ suśastibhiḥ | yād vaṃ
 vṛṣhaṇvasū hruvé || 24 || yátha cit kaṇvam ávatam priya-
 medham upastutām | átriṇ śiñjāram aśvinā || 25 || ॥

*१॥ यथोत कृत्ये धनेंशु गोण्वगस्त्यम् । यथा वाजेषु सोभरिम् ॥२६॥
 एतावद्वां वृषण्वसू अतो वा भूयो अश्विना । गृणन्तः सुस्रसीमहे ॥२७॥

yáthotá kṛitve dhāne 'ṇśūṃ góṣhiv agāstyam | yáthā
 vájeshu sóbharim || 26 || etāvad vāṃ vṛṣhaṇvasū áto vā
 bhūyo aśvinā | gṛiṇántah sumuām īmahe || 27 ||

रथं हिरण्यवन्धुर हिरण्याभीशुमाश्विना । आह स्वाथा दिविस्पृशम् ॥२८॥
 हिरण्ययी वां गभिरिषा अक्षो हिरण्ययः । उभा चक्रा हिरण्यया ॥२९॥
 तेन नो वाजिनीवसू परावर्तश्चिदा गतम् । उपेमां सुष्टुतिं मम ॥३०॥

rātham hí-
 ran̐yavandhuram híraṇyābbiṣum aśvinā | á hí sthātho dí-
 visprīṣam || 28 || hiraṇyáyī vāṃ rábhir īshá áksho hiraṇyá-
 yah | ubhá cakrá hiraṇyáyā || 29 || téna no vājinivasū parā-
 vātaṣ cid á gatam | ūpemaṃ sushtutīm máma || 30 || ॥

O leaders, seated in your chariot, when would the pious (person), drowned in the ocean of ignorance, express his obligations to you for your help? Only then, when your chariot descends for his help with wings of a bird. 22

O truthful ones, you help the wise men in his abode with repeated aid, when they are tormented by adversities. 23

O twins, rich in showers, please do come to us, with most recent and most excellent protections whenever we invoke you to do so. 24

O twin-divines, I beg of you to protect me as you have been protecting your wise men, the lovers of sacrifices, the co-invokers, the praise-repeating persons and the sages, free from all types of vices, and free from triple bonds. 25

Protect me as you have been protecting a poor by giving wealth, a steadfast seer by awarding intellect, and a brave patriot in battles. 26

O tiwns, rich in showers, we humbly pray for receiving happiness from you in large measures or even-more (than what you have awarded to others). 27

O twin-divines, ascend your divine sky-touching chariot with golden seats and reins of gold. 28

O twins, of gold is made the supporting shaft of your chariot, of gold is the axle, and of gold are both the wheels. 29

O mighty twin-divines, lords of ample wealth, come to us in your chariot from distant regions to accept our hymnal tributes. 30

॥३१॥ आ वहेथे पराकात्पुर्वीरश्वन्तावश्विना । इषो दासीरमर्त्या ॥३१॥
 आ नो द्युम्नेराश्रवोभिरागया यातमश्विना । पुरुश्चन्द्रा नासत्या ॥३२॥
 एह वां प्रुषितप्सवो वयो वहन्तु पर्णिनः । अच्छा स्वधुरं जनम् ॥३३॥
 रथे वामनुगायसं य इषा वर्तते सह । न चक्रमभि बाधते ॥३४॥
 हिरण्ययेन रथेन द्रवत्पाणिभिरश्वैः । धीजवना नासत्या ॥३५॥

ā vahethe parākāt pūrvīr aṣṇāntāv aṣvinā | iṣho dāsīr
 amartyā || 31 || ā no dyumnaīr ā śrāvobhir ā rāyā yātam
 aṣvinā | pūruścandrā nāsatyā || 32 || ōhā vām prushitāpsavo
 vāyo vahantu parṇināḥ | āchā svadhvarām jānam || 33 || rā-
 tham vām ānugāyasaṁ yā iṣhā vārtate sahā | nā cakrām
 abhi bādhte || 34 || hiraṇyāyena rāthena dravātpāṇibhir
 āśvaiḥ | dhījavanā nāsatyā || 35 || १ ||

॥३६॥ युवं मृगं जागृवांसं स्वदथो वा वृषण्वस् । ता मे पृक्कमिषा रयिम् ॥३६॥
 ता मे अश्विना सनीनां विद्यान्तं नवानाम् ।
 ॥३७॥ अतो चिच्छेद्यः कङ्गुः शतमुष्ट्रानां ददत्सहस्रा दश गोनाम् ॥३७॥
 यो मे हिरण्यमदृशो दश राज्ञा अमहन् ।
 अधस्पदा इच्छेद्यस्य कृष्टयश्चर्मसा अभितो जनाः ॥३८॥
 मार्किरेना पृथा गाद्येनेमे यन्ति चेदयः ।
 अन्यो नेत्सृग्गिहेन भृदिदावन्तरे जनः ॥३९॥

yuvām mṛgāṁ jāgrivāṁsaṁ svādatho vā vṛṣaṇvasū |
 tā naḥ pṛiṅktam iṣhā rayīm || 36 || tā me aṣvinā sanīnām
 vidyātām nāvanām | yāthā cie caidyāḥ kaśūḥ śatām ūṣṭrā-
 nām dādat sahasrā dāṣa gōnām || 37 || yō me hiraṇyasaṁ-
 dṛiṣo dāṣa rājño āmanbhata | adhaspadā ic caidyāsyā kṛiṣṭ-
 tāyaś carmanmā abhīto jānāḥ || 38 || mākīr enā pathā gād
 yēnemé yānti cedāyāḥ | anyō nēt sūrīr ōhate bhūridāvata-
 taro jānāḥ || 39 || * ||

O immortal twin-divines, come to us from afar; taking away plenteous food from the many amongst infidels, please bring it to us. 31

O twin divines, come to us with splendour, riches and renown; shining brightly, O ever-true divines, come to us. 32

May the dappled bird-like horses bring you here with speed and may you be present at the sacred deeds performed by men of dedication. 33

You become so formidable that the wheels of your food-yielding divine chariot are not arrested by any obstructions. 34

O ever-true divines, swift as thought, mount your golden chariot and join us in the performance of benevolent deeds. 35

O twins, rich in shower, may you taste the sparkling elixir of devotion. May you associate wealth with food for us. 36

O twins, find for me, as such, my share of the latest and best gifts of a hundred camels, and ten-thousand cows received from persons rich in discrimination and discipline. 37

Born of and sustained by intellect are the ten organs of senses and actions, bright as gold, for every one else in the body complex is beneath the feet of intellect; and all those around the intellect merely wear the cuirasses of leather. 38

O twin-divines, guide me to the path, which is meant for intellectuals only—the path that could not be achieved even by most generous and prosperous persons. 39

॥ ५ ॥ पठं वृत्तम्

(१-२८) भद्रवन्नागनाहनश्याम्य मृतस्य कृष्णो वृत्तः कृषि । (१-२९) प्रथमार्द्रः ॥

चत्वारिंशद्वामिन्द्रः (२९-४८) पदवन्नागिन्द्राद्वृत्तस्य च पार्श्वः पश्य

निरिन्द्रस्य शनम्निर्द्वेने । पापया छन्दः ॥

॥५॥ म॒हो॑ इन्द्रो॒ य ओज॑सा पु॒र्जन्यो॑ वृ॒ष्टिमा॑ इव । स्तोमै॑र्वृत्तस्य वावृ॒ध ॥५॥
 प्र॒जा॒मृ॒तस्य॑ पि॒प्रतः॑ प्र यद्व॑रन्त॒ बह्व॑यः । वि॒प्रां कृ॒तस्य॑ वाह॑मा ॥६॥
 क॒ष्णो इन्द्रो॑ यद॒कृत॑ स्तोमै॑र्यज॒स्य साध॑नम । ज॒मि वृ॒वत॑ आयु॒धम ॥७॥
 सम॑स्य म॒न्यवे॑ वि॒शो वि॒श्यां नम॑न्त कृ॒ष्टयः॑ । म॒मुद्रा॑येव॒ मि॒न्धवः॑ ॥८॥
 ओज॑स्तद॒स्य नि॒त्विष॑ उ॒भे यत्स॑मवर्तयत । इन्द्र॑श्चमे॒व ग॑द॒मी ॥९॥

6.

Mahān īndro yā ōjasā parjānyo vṛṣṭimān īva | stōmair
 vatsāsyā vāvṛidhe || 1 || prajāṁ ṛitāsya pīprataḥ prā yād
 bhāranta vāhuayah | viprā ṛitāsya vāhasā || 2 || kṣṇā in-
 draṁ yād ākrata stōmair yajñāsya sādhanam | jāmi bruvata
 āyudham || 3 || sām asya manyāve viśo viśva namanta kṛṣh-
 ṭayah | samudrayeva sūdhavah || 4 || ōjas tād asya titvisha
 ubhé yād samāvartayat | indraś cārmeva gādāmī || 5 || ॥

॥६॥ वि चि॒द्वृत्त॑स्य दो॒धतो॑ व॒ज्रेण॑ शत॒पर्व॑णा । शिरो॑ विभेद॒ वृष्णि॑ना ॥६॥
 इ॒मा अ॒भि प्र णो॑नु॒मो वि॒पाम॑ग्रेषु धी॒तयः॑ । अ॒ग्नेः शो॑चि॒र्न दि॒व्युतः॑ ॥७॥
 गुहा॑ स॒नीरु॑प् त॒मना॑ प्र यच्छो॒चन्त॑ धी॒तयः॑ । क॒ष्णो कृ॒तस्य॑ धा॒रया॑ ॥८॥

vī cid vṛitrāsya dódhato vājrena śatāparvaṇā | śīro bi-
 bheda vṛiṣṇinā || 6 || imā abhi prā ṇomumo vipām āgreṣhu
 dhītayah | agnēḥ śocir nā didyūtaḥ || 7 || gūha satir ūpā
 tmanā prā yac chōcanta dhītayah | kṣṇā ṛitāsya dhāraya
 || 8 ||

6

The Lord resplendent is glorified by His dear ones through hymns. He is great in his might like a charged cloud rich in rain. 1

The divine bearers (i.e. natural forces) sustain the creation born of eternal order and infuse it through and through with life. The sages also abide by this eternal order. 2

When wise men, through their laudations, have come to realize the full sense of the cosmic sacrifice of the resplendent Lord, then they need not use any other weapon. 3

Just as the rivers flow towards an ocean, similarly all people, all men, bow down before His strict discipline. 4

This power of His omnipotence shines forth brightly when the Lord of resplendence folds and unfolds celestial and terrestrial regions like the rolling and unrolling of a skin coat. 5

He severs the head of the turbulent demon of evil with His mighty hundred-knotted bolt of justice. 6

The hymns that we chant repeatedly in His praise in the company of worshippers are illuminative like a blaze of fire. 7

When our thoughts, hidden in the deep valley of our hearts, spontaneously come out, they glow, and with the stream of eternal truth, the learned sages shine. 8

प्र तमिन्द्र नशीमहि रयिं गोमन्तमश्विनम् । प्र ब्रह्म पूर्वचित्तये ॥९॥
अहमिद्धि पितृप्पति मेधामृतस्य जुग्रमे । अहं सूर्य इवाजनि ॥१०॥

prā tām indra naśīmahi rayiṁ gōmantam aśvinam |
prā brāhma pūrvācittaye ॥ 9 ॥ ahām id dhi pītūṣh pāri me-
dhām ṛitāsya jagrābha | ahām sūrya ivajani ॥ 10 ॥ १० ॥

॥११॥ अहं प्रत्नेन मन्मना गिरः शुभामि कण्ववत । येनेन्द्रः शुष्ममिद्धे ॥११॥
ये त्वामिन्द्र न तुष्टुवृर्कपयो ये च तुष्टुवृः । ममेद्धर्षस्य सुष्टुतः ॥१२॥
यदस्य मन्युरध्वनीहि वृधं पर्वशो रुजन् । अपः समुद्रमैरयत ॥१३॥

ahām pratnēna mānmanā girah śubhāmi kaṇvavāt |
yēnéndrah śūśhmam id dadhé ॥ 11 ॥ yé tvām indra ná
tushtuvūr ṛishayo yé ca tushtuvūḥ | māméd vardhasva sū-
shtutah ॥ 12 ॥ yád asya manyūr ádhvanīd ví vṛitram par-
vaśo rujān | apāḥ samudrām aīrayat ॥ 13 ॥

नि शुष्ण इन्द्र धर्म्मसि वज्रं जघन्थ दस्यवि । वृषा ह्युग्र शृण्विषे ॥१४॥
न द्याव इन्द्रमोजसा नान्तरिक्षाणि वृज्जिणम् । न विव्यचन्त भूमयः ॥१५॥

ni śūṣṇa in-
dra dharmasīm vājraṁ jaghantha dāsyavi | vṛishā hy ūgra
ṣṛiṇvishé ॥ 14 ॥ ná dyāva índram ōjasā nāntārikshāṇi vajri-
nam | ná vivyacanta bhūmayah ॥ 15 ॥ १५ ॥

O Lord of resplendence, may we obtain that wealth in wisdom, vigour and food as is necessary for the fulfilment of our life. 9

I have verily acquired the deep knowledge of the eternal truth, from my Supreme Father. I am born with the glory of the sun as if. 10

Pursuing the path of the past, and following the-wise sages, I compose excellent verses to the pleasure of the resplendent Lord. 11

O resplendent Lord, there are some who do not offer prayers to you and also are those seers who are devoted to you. May your glory be augmented through my praises. 12

When His wrath is expressed through His thunder and He destroys the demon of evil thoroughly limb by limb, the stream of pure thoughts is driven towards the ocean of wisdom. 13

O Lord of resplendence, those thieves and robbers who are groping in darkness of evils eventually invite your bolt of justice. O fierce one, you are widely famed as a showerer of benefits. 14

Neither the heavens, nor firmament, nor the regions of earth can challenge the omnipotent Lord of resplendence, who is armed with adamantine will-power. 15

॥ १६ ॥ यस्ते इन्द्र महीरपः स्तब्धयमान आशयत । नि ते पद्यासु शिश्रथः ॥ १६ ॥
 य इमे रोदसी मही समीची समजग्रभीत् । तमोमिन्द्र ते गुहः ॥ १७ ॥
 य इन्द्र यतयस्त्वा भृगवो ये च नृपुनुः । ममेदुग्र श्रुधी हवम ॥ १८ ॥
 इमास्ते इन्द्र पृश्नयो घृतं दुहन आशिग्म । एनामृतस्य पिप्युषीः ॥ १९ ॥
 या इन्द्र प्रस्वस्त्वासा गर्भमचक्रिन् । परि धमेव सूर्यस ॥ २० ॥

yās ta indra mahīr apā stabdhūyāmāna āśayat | ní tām
 pādyāsu śishrathah ॥ 16 ॥ yā imé ródasī mahī samīcī samā-
 jagrabhūt | tāmobbhir indra tām guhah ॥ 17 ॥ yā indra yāta-
 yas tvā bhrīgavo yé ca tushṭuvūh | māméd ūgra śrudhī
 hāvam ॥ 18 ॥ imās ta indra prīṣṇayo ghṛitām duhata āśi-
 ram | enām rītāsya pipyūshīh ॥ 19 ॥ yā indra prasvās tvāsa
 gārbbham ācakriraṇ | pári dhármeva sūryam ॥ 20 ॥ ॥

॥ २१ ॥ त्वामिच्छवसस्पते कष्वा उक्थेन वावृधुः । त्वां सुतास इन्दवः ॥ २१ ॥
 त्वेदिन्द्र प्रणीतिषुत प्रशस्तिरद्रिवः । यज्ञो वितन्तसाय्यः ॥ २२ ॥

tvām ic chavasas pate kāṇvā ukthéna vāvṛidhuh | tvām
 sutāsa indavah ॥ 21 ॥ tvéd indra prāṇītishūtā prāśastir
 adrivah | yajñó vitantasāyyah ॥ 22 ॥

आ न इन्द्र महीमिषं पुरं न दर्शि गोमतीम् । उत प्रजां सुवीर्यम् ॥ २३ ॥
 उत त्यदाश्वय्यं यदिन्द्र नाहुषीष्वा । अग्रे विक्षु प्रदीदयत् ॥ २४ ॥

ā na indra mahīm
 śham pūraṇ ná darshi gómatīm | utā prajāṁ suvīryam
 ॥ 23 ॥ utā tyād āśvāsyam yād indra nāhushīshv ā | āgre
 vikshū pradīdayat ॥ 24 ॥

O resplendent Lord, you crush down and smite under the rushing streams the one who, through his own footstep, obstructs the flow of free thoughts. 16

O resplendent Lord, you hide deep in darkness that evil power which seizes upon the spacious and aggregated heaven and earth. 17

O resplendent Lord, amidst the pious seekers and the celebrated enlightened sages, who offer their homage to you, O fierce one, listen to my invocations also. 18

O Lord of resplendence, these spotted cows of yours, the nourishers of sacrifice, furnish butter, as well as a mixture of milk and curd. 19

O resplendent Lord, the earth, like prolific cattle, becomes pregnant by accepting the life-germ of rain water through its mouth. The sun thus becomes the sustainer of all. 20

O Lord of unlimited might, with hymns of praise the intellectuals augment your glory. The delightful songs of devotion, verily, enhance your renown. 21

O Lord of resplendence, due to your good guidance, you are adored by us. O master of adamant will-power, the cosmic sacrifice of yours has been laid widely extensive. 22

O resplendent Lord, bestow upon us ample food, habitation, wealth of wisdom, handsome progeny, and vigour. 23

And O resplendent Lord, give us speedy steeds which you have been giving to our deserving people earlier. 24

अभि व्रजं न तन्निषे सूर उपाकचक्षसम् । यदिन्द्र मृळ्यासि नः ॥२५॥

abhi vrajām nā tatniṣhe sūra upā-
kācakshasam | yād indra mṛlavāsi naḥ || 25 || १० ||

॥१॥ यदङ्ग तविषीयस इन्द्र प्रराजसि क्षितीः । महौ अपार ओजसा ॥२६॥
तं त्वो हविष्मतीर्विश उप ब्रुवत ऊतये । उरुभ्रयसमिन्दुभिः ॥२७॥
उपह्वरे गिरीणां संग्रहे च नदीनाम् । धिया विप्रो अजायत ॥२८॥
अतः समुद्रमुद्धतश्चिकित्वा अव पश्यति । यतो विपान एजति ॥२९॥
आदिस्रवस्य रेतसो ज्योतिष्पश्यन्ति वासरम् । परो यद्विध्यते दिवा ॥३०॥

yād angā tavishīyāsa indra prarājasi kshitih | mahān
aparā ōjasā || 26 || tān tvā havishmatir vīṣa ūpa bruvata
utāye | urubhrayasam indubhiḥ || 27 || upahvarā girīnām sam-
gathé ca nadīnām | dhiyā vipro ajayata || 28 || ātaḥ samud-
rām udvātāś cikityān āva paśyati | yāto vipānā ējati || 29 ||
ād it pratnāsya rétaso jyōtiṣh paśyanti vāsarām | parō yād
idhyāte divā || 30 || ११ ||

॥१॥ कण्वास इन्द्र ते मतिं विश्वे वर्धन्ति पौंस्यम् । उतो शविष्ठ वृष्ण्यम् ॥३१॥
इमां मे इन्द्र सुष्टुतिं जुषस्व प्र सु मामव । उत प्र वर्धया मतिम् ॥३२॥
उत ब्रह्मण्या वयं तुभ्यं प्रवृद्ध वज्रिवः । विप्रा अतक्ष्म जीवसे ॥३३॥
अभि कण्वा अनूषतापो न प्रवता यतीः । इन्द्र वनन्वती मतिः ॥३४॥

kāṇvāsa indra te matīm vīṣve vardhanti paūnsyam | utō
śaviṣṭha vṛṣṇyam || 31 || imām ma indra suṣṭutīm ju-
ṣhāsya prā sū mām ava | utā prā vardhaya matīm || 32 ||
utā brahmānyā vayam tūbhyam pravṛddha vajrivaḥ | vipra
ataksma jivāse || 33 || abhi kāṇva anuṣatāpo nā pravāta
vatih | indram vānanvati matih || 34 ||

O sagacious resplendent Lord, kind as you are to us, please spread our cattle over the adjacent pastures. 25

O dear Lord of resplendence, when you put forth your power, you govern us like your subjects. You are full of valour which is unlimited in strength. 26

The devoted people invoke you, the pervader of space, with heavenly offerings for protection. 27

The all-wise Lord manifests Himself to them who pray in the valleys of mountains and at the confluence of streams. 28

From His lofty place, in which pervading He abides, He, the intelligent, looks downward upon the midspace. 29

Then, verily, they see the refulgence of primeval seed, kindled on yonder side of heaven. 30

O mighty Lord, the learned people praise your wisdom and your manly power and O the mightiest, they speak highly of your heroic power in various ways. 31

O resplendent Lord, kindly pay heed to my prayers and bless me with righteous knowledge; also protect me from evils and enlighten my intellect. 32

O the possessor of adamantine will-power, O the immortal, we, the enlightened ones, through affection, offer these prayers, so that we may live long. 33

The wise men offer praises and like the stream rushing down a slope in its course, the thoughts spontaneously seek the resplendent Lord. 34

इन्द्रमुक्थानि वावृधुः समुद्रमिव सिन्धवः । अनुत्तमन्युगजरम् ॥३५॥

īndram ukthāni vā-
vṛidhuḥ samudraṁ iva sindhavaḥ | ānuttamayum ajāram
॥ 35 ॥ 15 ॥

॥३५॥ आ नो याहि परावतो हरिभ्यां हर्यताभ्याम् । इममिन्द्र सुतं पिब ॥३६॥
त्वामिद्वृत्रहन्तम् जनांसो वृक्तवर्हिषः । हवन्ते वाजसातये ॥३७॥
अनु त्वा रोदसी उभे चक्रं न वृत्येतशम् । अनु सुवानास इन्द्रवः ॥३८॥
मन्दस्वा सु स्वर्णर उतेन्द्र शर्युणावति । मत्स्वा विवस्वतो मती ॥३९॥
वावृधान उप द्यवि वृषा वज्र्यरोरवीत् । वृत्रहा सोमपातमः ॥४०॥

ā no yahi parāvāto hāribhyām haryatābhyām | imām
indra sutaṁ piba ॥ 36 ॥ tvām id vṛtrahantam jānāso vṛik-
tābarhiṣaḥ | hāvante vājasātaye ॥ 37 ॥ ānu tvā rōdāsī
ubhē cakram nā varty ētaṣam | ānu suvānāsa indavaḥ ॥ 38 ॥
māndasya sū svāṇpara utēndra śaryanāvati | mātsvā vīva-
svato matī ॥ 39 ॥ vavṛidhanā ūpa dyavi vṛishā vajry āroravit |
vṛitrha somapātamaḥ ॥ 40 ॥ 16 ॥

॥३५॥ ऋषिर्हि पूर्वजा अस्यैक ईशान ओजसा । इन्द्र चोष्कृयसे वसु ॥४१॥
अस्माकं त्वा सुताँ उप वीनष्टृष्ठा अभि प्रयः । शतं वहन्तु हरयः ॥४२॥

ṛishir hī purvajā āsy ēka īṣana ōjasā | indra coṣhkū-
yāse vāsu ॥ 41 ॥ asmākaṁ tvā sutaṁ ūpa vīnāṣṭṛṣṭhā abhi
prāyaḥ | śatam vahanantu hārayaḥ ॥ 42 ॥

As rivers add to the vastness of an ocean, similarly these hymns add to the glory of immortal Lord of resplendence whose wrath cannot be resisted. 35

O Lord of resplendence, come with your lovely vital energies; come to us from afar and accept our devotional love. 36

The wise men who have trimmed the blades of all their impurities invoke the destroyer of the demon of evils to obtain the wealth of wisdom. 37

Like a chariot wheel, which rotates and follows the horse, heaven and earth rotate and follow you; all our tender emotions of devotion move around you. 38

Rejoice, O resplendent Lord, in the chamber of bliss; rejoice in the chamber of enlightenment; may you rejoice at the praise offered by your dedicated sacrificer. 39

He, the possessor of adamantine will-power, the destroyer of ignorance and showerer of blessings, enhancing in majesty, roars quite close in the chamber of enlightenment. 40

O Lord of resplendence, you are the supreme seer, the eternally existing one. You alone are the sovereign ruler by your valour, and the guardian of our wealth. 41

May your hundreds of units of vital energies, with splendrous forms, bring you hither to bless our noble deeds, and to our sustenance. 42

इमां सु पुन्यां धियं मधोर्धृतस्य पिप्युषीम् । कण्वा उक्थेन वावृधुः ॥४३॥
 इन्द्रमिद्धिमहीनां मेधे वृणीत मर्त्यः । इन्द्रं सनिष्युस्तये ॥४४॥
 अर्वाञ्च त्वा पुरुष्टुत प्रियमेधस्तुता हरी । सोमपेयाय वक्षतः ॥४५॥

imāṃ sū pūrvyām
 dhīyaṃ mādhor gbrī́tasya pipyúsbim | kánvā ukthéna vā-
 vṛidhuḥ ॥ 43 ॥ indram íd vímahinām médhe vṛī́ṇīta mār-
 tyah | indraṃ sanishyúr ūtáye ॥ 44 ॥ arvāñcam tvā puru-
 shṭuta priyamedhastutā hārī | somapéyāya vakshataḥ ॥ 45 ॥

शतमहं तिरिन्दिरे सहस्रं पर्शवा ददे । राधांसि याद्वानाम् ॥४६॥
 त्रीणि शतान्यर्वतां सहस्रा दश गोनाम् । ददुष्पुत्राय सात्रे ॥४७॥
 उदानद्वकुहो दिवमुष्ट्राश्चतुर्युजो ददत् । श्रवसा याद्वं जनम् ॥४८॥

ṣatām aham tirindire sabā́sram pársāv á dade | rádhānsi
 yádvānām ॥ 46 ॥ trīṇi ṣatā́ny árvatām sahā́srā dáśa gó-
 nām | dadúsh pajráya śā́mne ॥ 47 ॥ úd ānaṭ kakuhó dívam
 úshtrān caturyújo dádat | śrávasā yádvam jānam ॥ 48 ॥ 17 ॥

(७) सामं सूक्तम्

(१-३१) पदविंशत्यस्यास्य सूक्तस्य कण्वः पुनर्वत्स ऋषिः । मरुतो देवताः । गायत्री छन्दः ॥

प्र यद्वस्त्रिष्टुभमिषं मरुतो विप्रो अक्षरत् । वि पर्वतेषु राजथ ॥१॥

7.

Prá yád vas trisṭúbham ísham māruto vípro áksharat |
 ví párvateshu rájatha ॥ 1 ॥

The veteran scholars magnify your glory with their such sacred ancient prayers that brighten the prospects of getting sweet waters. 43

Let all the mortals choose the resplendent Lord amid other powerful divine powers. Only He would protect if invoked with faith with a desire to possess wealth. 44

O Lord, invoked by all, your pair of vital powers, physical and spiritual, when appreciated by kind-hearted worshippers. will surely bring you here to cherish our noble devotions. 45

I have accepted hundreds and thousands of riches of men from my Lord to be distributed to enlightened and liberal persons. 46

Our Lord has presented ten thousand cattle and three hundred studs to the assiduous chanters of the Sāman hymns. 47

The exalted devotee reaches in fame the heights of heaven, and from the Lord, he receives camels laden with four loads gold and is assisted by immense labour for work. 48

7.

O vital winds, when the wise priest pours forth offerings of three types of food (milk, barley and herbs), as your oblation, you shine amid the mountain-clouds. 1

यदुह तविपीयवो यामं शुभ्रा अचिध्वम् । नि पर्वता अहासत ॥२॥
 उदीरयन्त वायुभिर्वाश्रासः पृश्निमातरः । धुक्षन्ते पिप्युषीमिधम् ॥३॥
 वपन्ति मरुतो मिहं प्र वेपयन्ति पर्वतान् । यद्यामं यान्ति वायुभिः ॥४॥
 नि यद्यामाय वो गिरिर्नि सिन्धवो विधर्मणे । महे शुष्माय येमिरे ॥५॥

yád āngā tavishīyavo yāmam
 subhrā ácidhvam | ní párvatā ahāsata || 2 || úd īrayanta vā-
 yúbbhir vāsrāsah prīṣnimātarah | dhukshtaṅta pipyúshīm īsham
 || 3 || vāpanti marúto mīham prá vepayanti párvatān | yád
 yāmam yānti vāyúbhiḥ || 4 || ní yád yāmāya vo girír ní
 síndhavo vídharmane | mahé súsh māya yemiré || 5 || 10 ||

११॥ युष्माँ उ नक्तमुतये युष्मान्दिवा हवामहे । युष्मान्प्रयत्यध्वरे ॥६॥
 उदु त्वे अरुणप्सवश्चित्रा यामेभिरीरते । वाश्रा अधिष्णुनां दिवः ॥७॥
 सृजन्ति रश्मिमोजंसा पन्थां सूर्याय यातवे । ते भानुभिर्वि तस्थिरे ॥८॥
 इमां मे मरुतो गिरिमिमं स्तोममृभुक्षणः । इमं मे वनता हवाम ॥९॥
 त्रीणि सरांसि पृश्नयो दुदुहे वज्रिणे मधु । उत्सं कवन्धमुद्रिणम् ॥१०॥
 १२॥ मरुतो यद् वो दिवः सुस्त्रायन्तो हवामहे । आ तू न उप गन्तन ॥११॥

yushmāñ u náktam ūtāye yushmān dívā havāmahe |
 yushmān prayaty ādhvaré || 6 || úd u tyé aruṇāpsavaḥ citrá
 yāmebbhir īrate | vāsrā ādhi shṇunā divāḥ || 7 || sṛijānti
 raśmīm ójasā pānthām sūryāya yātave | té bhānúbhir ví
 tasthire || 8 || imām me maruto gīraṁ imām stómam rībhu-
 kṣaṇaḥ | imām me vanatā hāvam || 9 || trīṇi sārāṁsi prīṣ-
 nayo duduhré vajrīṇe mādhu | útsam kāvandham udrīṇam | 1
 māruto yád dha vo divāḥ sumnāyānto hāvāmahe | á tū
 1a úpa gantana || 11 ||

O dear bright ones, fain to show your might, you move
your gigantic vehicles on your course; and then the
mountain starts trembling. 2

The loud-roaring sons of midspace, the clouds upraise
themselves along with winds. They pour down the
streams of food. 3

When they go their way with the winds, the clouds spread
the mist abroad and make mountains rock and real. 4

At your coming, the lofty mountains and deep rivers meekly
surrender themselves before your mighty force. 5

We invoke you for defence during night and also during
day, in the course of our benevolent ceremonies. 6

These clouds, purple-hued and wonderful, speed on their
courses, over the ridges of the sky with a roar. 7

With their might, they (the vital winds) drop the loosened
rein so that the sun may proceed on his path. Then they
spread themselves with beams of light. 8

O wise, vital principles, may you accept my admiration, my
hymn of praise, my song, and my invocation. 9

The milch-kine, as if, have filled for the Lord of punitive
justice, three lakes of sweet water from the dripping water-
bearing clouds. 10

O vital principles, we, who seek happiness in life,
hereby invoke you from the sky; please do come to us
quickly. 11

युयं हि एषा सुदानवो रुद्रा ऋभुक्षणां दमे । उत प्रवेतसो मदे ॥१२॥
 आ नो रयिं मदच्युतं पुरुक्षुं विश्वघायसम् । इर्यतां मरुतो दिवः ॥१३॥
 अधीव यद्विरीणां यामं शुभ्रा अचिध्वम् । सुवानैर्मन्दध्व इन्दुभिः ॥१४॥
 एतावतश्चिदेषां सुक्षं भिक्षेत मर्त्यः । अदीभ्यस्य मन्मभिः ॥१५॥

yūyām hī ślīhā sudānavo rūdrā
 ibhukshano dāme | utā prācetaso māde || 12 || ā no rayīm
 madacyutam purukshum viśvādhāyasam | iyartā maruto di-
 vāḥ || 13 || ādhīva yād girīṇām yāmaṁ śubhrā ācidhvam |
 suvānair mandadbva indubhiḥ || 14 || etāvataḥ cid eshām
 sumnām bhiksheta mārtyaḥ | ādābhyasya mānmabhiḥ
 || 15 || 20 ||

॥१२॥ ये द्रप्सा इव रोदसी धमन्त्यनु वृष्टिभिः । उत्सं दुहन्तो अक्षिन्म ॥१६॥
 उदुं स्वानेभिरीरत उद्रयैरुदुं वायुभिः । उत्स्तोमैः पृश्निमातरः ॥१७॥
 येनाव तुर्वशां यदुं येन कष्वं धनस्पृतम् । राये सु तस्य धीमहि ॥१८॥
 इमा उ वः सुदानवो घृतं न पिप्युषीरिषः । वर्धोन्काष्वस्य मन्मभिः ॥१९॥
 क नुनं सुदानवो मदया वृक्तबर्हिषः । ब्रह्मा को वः सपर्यति ॥२०॥
 ॥२१॥ नहि ष्म यद वः पुरा स्तोमैर्भिवृक्तबर्हिषः । शर्धो ऋतस्य जिन्वथ ॥२१॥

yé drapsā iva ródasī dhāmanty ānu vṛiṣṭībhiḥ | utsam
 duhānto ākshitam || 16 || ūd u svānébhir īrata ūd rāthair
 ūd u vāyūbhiḥ | ut stōmaiḥ pṛiṣnimātarāḥ || 17 || yénāvā
 turvāṣam yādum yēna kāṇvam dhanaspritam | rāyē sū tā-
 sya dhīmahi || 18 || imā u vaḥ sudānavo ghrītam nā pipyū-
 shīr īshaḥ | vārdhān kāṇvāsya mānmabhiḥ || 19 || kvā nūnām
 sudānavo mādathā vṛiktabarhishab | brahmā kó vaḥ sapa-
 riyati || 20 || 21 ||

naḥ śhma yād dha vaḥ purā stōmebhir vṛiktabarhishab |
 śārdhbāñ rītāsya jīnvatha || 21 ||

O wise and bountiful cosmic forces, staying in your universal abode, in the state of exhilaration you are fully conscious of your functions. 12

O clouds, kindly send riches from heaven, distilling rapturous joy with plentiful food to sustain all. 13

O attractive ones, over the hills you resolve to drive your car. May you rejoice in the sweet prayers we offer. 14

The mortal should beg for himself happiness with his laudations from them who have ever been invincible. 15

They, who, like fiery sparks, inflate earth and heaven with rain, milking the cloud that never fails. 16

They, the sons of midspace, march on chariots with tumultuous roar, with tempest and with hymns of praise. 17

We meditate on that generosity whereby you always help the toiler, the warrior, and the wealth-seeking priest. 18

O bounteous ones, may these our viands flow in streams like holy butter; by the prayers of wise devotees, may your glory be magnified. 19

O bounteous ones, for whom is presented the trimmed grass?; at which place are you being now rejoiced?; and who is that priest that is adoring you? 20

O, the one for whom the grass is trimmed, none can deny that you have been ever deriving strength from the sacrifice, by our praises. 21

समु त्वे महतीरपः सं क्षोणी समु सूर्यम् । सं वज्रं पर्वशो दधुः ॥२२॥
 वि वृत्रं पर्वशो ययुर्वि पर्वतो अराजिनः । चक्राणावृष्टिं पौंस्यम् ॥२३॥
 अनु त्रिनस्य युध्यतः शुष्ममावन्नत क्रतुम् । अन्विन्द्रं वृत्रतुर्यै ॥२४॥
 विद्युद्धस्ता अभिद्यवः शिप्राः शीर्षन्हिरण्ययीः । शुभ्रा व्यञ्जत श्रिये ॥२५॥

sām u tyé mahatír āpah
 sām kshonī sām u sūryam | sām vājram parvasó dadhuh
 || 22 || ví vṛitrām parvasó yayur ví párvatāñ arājīnah | ca-
 krāñā vṛishṇi paúnsyam || 23 || ánu tritásya yúdhlyataḥ sūsh-
 mam āvann utá krátum | ánv índram vṛitratúrye || 24 || vi-
 dyúddhastā abhidyavaḥ śiprāḥ śīrshán hiraṇyáyīḥ | śubhrá
 vy añjata śriyé || 25 || २२ ||

॥२३॥ उशना यत्परावत उक्ष्णो रन्ध्रमयातन । द्यौर्न चक्रदद्विया ॥२६॥
 आ नो मुखस्य दावनेऽधैर्हिरण्यपाणिभिः । देवास उप गन्तन ॥२७॥

uśānā yát parāvāta ukshnó rándhram áyātana | dyaúr
 ná cakradad bhiyá || 26 || á no makhásya dāváné 'śvair hí-
 ranypāñibbiḥ | dévāsa úpa gantana || 27 ||

यदेषां पृषती रथे प्रष्टिर्वहति रोहितः । यान्त शुभ्रा रिणन्नपः ॥२८॥
 सुषोमे शर्यणावत्यार्जिके प्रस्थावति । ययुर्विचक्रया नरः ॥२९॥

yád eshām
 prīshatī rāthe práshtir váhati róhitah | yānti śubhrá riṇánn
 apāḥ || 28 || sushóme śaryanāvaty ārjiké pastyāvati | yayúr
 nīcakrayā nárah || 29 ||

They bring together the abundant waters, and also the heaven and the earth, the sun, and even joint by joint the bolt of inflicting punishment. 22

They, manifesting the manly vigour, divide the body of the devil of evils, limb by limb, and split the gloomy mountain clouds of ignorance. 23

They vigilantly guard and reinforce the power and strength of triply-bonded (soul) and help the inner self in the struggle to win over evil of ignorance. 24

They, bright and celestial, decorate themselves, holding lightning in their hands and gloriously display gold helmets on their heads. 25

Glorified by the spirited poet, when eagerly you come from a distance to the cavern of the vast rainy firmament, there starts a roar in heaven, as if from fear. 26

O celestial Nature's bounties, with your speedy-footed and gold-decorated horses, come here to bless our benevolent acts. 27

The clouds come in their spotted or red coloured chariot with tremendous speed, and of them, the brilliant ones shed the rains. 28

Whilst the cloud-bearing winds proceed downward with chariot wheels, to the country side of warriors, the rains flow in the valley through channels, some of which have charming curve-movements, the others flow in straight streams, and some more with whirling motion. 29

कुदा गच्छाथ मरुत इत्था विप्रं हवमानम् । मर्दीकेभिर्नाधमानम् ॥३०॥

kadā gachātha maruta itthā vipraṁ
hāvamānam | mārḍikēbhīr nādhāmānam ॥ 30 ॥ 21 ॥

॥३०॥ कद नूनं कधप्रियो यदिन्द्रमजहातन । को वः सखित्व ओहते ॥३१॥
सहो पु णो वज्रहस्तैः कण्वासो अग्निं मरुद्भिः । स्तुषे हिरण्यवाशीभिः ॥३२॥
ओ पु वृष्णः प्रयज्युना नव्यसे सुवितार्य । ववृत्वां चित्रवाजान् ॥३३॥
गिरयश्चिन्नि जिहते पशीनासो मन्यमानाः । पर्वताश्चिन्नि येमिरे ॥३४॥
आक्षण्यावानो वहन्त्यन्तरिक्षेण पततः । धातारः स्तुवते वयः ॥३५॥
अग्निर्हि जानि पृर्व्यश्छन्दो न सरो अर्चिषा । ते भानुभिर्वि तस्थिरे ॥३६॥

kād dha nunām kadhapriyo yād indram ajahātana | ko
vaḥ sakhitvā olate ॥ 31 ॥ saho śhū ṇo vājrahastaiḥ kāṇvāso
agnīm marūdbhiḥ | stushé hīraṇyavāśībhiḥ ॥ 32 ॥ ó śhū vṛ-
ṣṇaḥ prāyajyūn ā nāvyaśe suvitaya | vavṛityām citravājān
॥ 33 ॥ girāyaś ein ní jīhate pársānāśo mānyamānāḥ | párvatāś
ein ní yemire ॥ 34 ॥ ākṣṇayavāno vahanty antárikṣheṇa
pátataḥ | dhātāra stuvaté váyaḥ ॥ 35 ॥ agnúr hi jāni pūr-
vyāś chāndo ná sūro arcīsha | té bhānúbhiḥ ví tasthire
॥ 36 ॥ 24 ॥

(८) अष्टमं सूक्तम्

(१-१३) त्रयोविंशत्युच्यमानस्य सूक्तस्य काण्वः सज्वंस ऋषिः । भगिनी देवते । अत्रुष्टु छन्दः ॥

॥३१॥

आ नो विश्वाभिरुतिभिरधिना गच्छतं युवम् ।
दस्त्रा हिरण्यवर्तनी पिबतं सोम्यं मधु ॥१॥

8.

Ā no viśvābhir ūtibhir āśvinā gāchatam yuvām | dāstra
hīraṇyavartanī pibatam somyām mādhu ॥ 1 ॥

O vital winds, when shall you arrive with your abundant prosperity to the singer who invoke you thus? 30

O vital winds, glorified by praise, when is it that you really desert the sun? Who is there that enjoys your friendship? 31

The wise sages sing forth the praise of adorable Lord, whilst the cloud-bearing winds pass by, bearing thunder-bolt in their hands and armed with golden lances. 32

Hither, for the sake of obtaining prosperity I propitiate (cloud-bearing winds), the showerers, adorable and vital, the possessors of wonderful strength. 33

Before them, the oppressed and agitated clouds move from their places and even the mountains bend down. 34

Their steeds traversing on the fortuous path carry them through mid-air and provide food to the worshipper. 35

The fire-divine manifests first among Nature's bounties. He is like the brilliant sun in splendour. Thereafter, they, the vital winds, spread far and wide with their radiance. 36

O pair of divines, may you come to bless our benevolent acts with all your protective measures. O marvellous ones, may you come traversing on golden paths to share our sweet elixir of devotion. 1

आ नूनं यातमश्विना रथेन सूर्यत्वचा ।
 भुजी हिरण्यपेशसा कवी गम्भीरचेतसा ॥२॥
 आ यातं नहुषस्पर्शान्तरिक्षात्सुवृक्तिभिः ।
 पिवाथो अश्विना मधु कण्वाणां सर्वने सुतम् ॥३॥
 आ नो यातं दिवस्पर्शान्तरिक्षादधप्रिया ।
 पुत्रः कर्षस्य वामिह मुपाव सोम्य मधु ॥४॥
 आ नो यातमुपश्रुत्यश्विना सोमपीतये ।
 स्वाहा स्तोमस्य वर्धना प्र कवी धीतिभिर्नरा ॥५॥

ā nūnām yā-
 tam aśvinā rāthēna sūryatvacā | bhūji hiraṇyapesasa kāvi
 gāmbhīracetasā || 2 || ā yātaṁ nāhushas pāry āntārikshat
 suvṛiktībhīḥ | pīvātho aśvinā mādhu kāṇvānaṁ sāvane su-
 tāṁ || 3 || ā no yātaṁ divas pāry āntārikshād adhapriyā |
 putrāḥ kāṇvasya vām ihā sushāva somyām mādhu || 4 || ā
 no yātaṁ ūpaśrutya aśvinā sōmapītaye | svāhā stōmasya
 vardhanā prā kavī dhītībhīr narā || 5 || २५ ||

॥२६॥

यच्चिदि वा पुर ऋषयो जुहुरेऽवमे नरा ।
 आ यातमश्विना गतमुपेमां मुष्टुति मम ॥६॥
 दिवश्चिद्रोचनादध्या नो गन्तं स्वविदा ।
 धीभिर्वत्सप्रचेतसा स्तोमेभिर्वनश्रुता ॥७॥
 किमुन्ये पर्यामनेऽस्मत्स्तोमेभिरश्विना ।
 पुत्रः कर्षस्य वामुषिर्गीर्भिर्वत्सो अवीवृधत् ॥८॥

yāc cid dhī vām purā ṛṣhayo juhūrē 'vase narā | ā
 yātaṁ aśvinā gataṁ ūpeṁāṁ suṣṭutīm māma || 6 || divas
 cid rocanād ādhy ā no gantaṁ svarvidā | dhībhīr vatsapra-
 cetasā stōmebhīr havanaśrutā || 7 || kīm anyē pāry āsate
 'smāt stōmebhīr aśvinā | putrāḥ kāṇvasya vām ṛṣhir gīr-
 bhīr vatsō avīvṛidhat || 8 ||

O bounteous, sagacious twin-divines, may you come with your golden forms, riding on the cosmic chariots, decked with a sun-bright canopy. 2

O twin-divines, attracted by the sweet hymns come from celestial and mid-air region and accept our divine love expressed by enlightened devotees at the sacrifice. 3

As we intensely love you, come to us here from the highest celestial regions; come from the mid-region. Here the son of the pious priest is constantly pouring forth his devotional love to you. 4

Come, O twin-divines, to give ear to us and to cherish our divine love. Come speedily, O inspirers of devotional prayers; come, O wise leading powers, with your benevolent intentions. 5

O leaders of rites, the twin-divines, today as ever the seers invoke you for their protection; so now, come to us, come near to hear my praises. 6

O hearers to our invocations, observants to our inner conscience, come to us through our prayers, O the one kind to devotee, from the luminous sphere of heaven. 7

Do others more than we adore the twin-divines with their hymns of praise? The seer-son of pious priest magnifies you with his songs. 8

आ वां विप्र इहावसेऽह्मत्तोमेभिरश्विना ।
 अरिप्रा वृत्रहन्तमा ना नो भूतं मयोभुवा ॥९॥
 आ यद्वां योषणा रथमतिप्रहाजिनीवस् ।
 विश्वान्यश्विना युवं प्र धीतान्यगच्छतम् ॥१०॥

ā vām vipra ihāvasé 'hvat stó-
 mebhir asvinā | áripṛā vṛtrahantamā tā no bhūtam mayo-
 bhuvā || 9 || a yad vām yóṣhaṇā rātham átishṭhad vājini-
 vasū | víśvāny asvinā yuvām prā dhītāny agachatam
 || 10 || २६ ||

॥२७॥

अतः सहस्रनिर्णिजा रथेना यातमश्विना ।
 वत्सो वां मधुमद्वचोऽश्वमीत्काव्यः कविः ॥११॥
 पुरुमन्द्रा पुर्वमू मनोतरा रयीणाम् ।
 स्तोमं मे अश्विनोविममुभि यद्वां अनुपाताम् ॥१२॥
 आ नो विश्वान्यश्विना धुनं गशान्यहया ।
 कृतं न ऋत्विगावतो मा नो गिरधने निदे ॥१३॥
 यज्ञामत्या पगवति यद्वा म्या अभ्यर्च्ये ।
 अतः सहस्रनिर्णिजा रथेना यातमश्विना ॥१४॥
 यो वां नामत्यावृषिर्गीर्भिवृत्मा अवीवृधत ।
 तस्मै सहस्रनिर्णिजमिषं धनं वृत्श्रुतम् ॥१५॥

átah sahasranirṇijā ráthenā yātam asvinā | vatsó vām
 mádhmad vácó 'śansit kāvyāḥ kavīḥ || 11 || purumandrā
 puruvāsū manotārā rayīṇām | stómam me asvināv imām
 abhí válmī anūshātām || 12 || ā no víśvāny asvinā dhattām
 ráthānsy áhrayā | kṛtām na ṛitvīyāvato mā no riradhātām
 nidé || 13 || yān nāsatyā parāvāti yād vā sthó ádby ám-
 bare | átah sahasranirṇijā ráthenā yātam asvinā || 14 || yó
 vām nāsatyāv ṛishīr gīrbhīr vatsó ávivṛidhat | tāsmai sa-
 háśranirṇijam íṣham dhattām ghṛitaścūtām || 15 || २७ ||

O twin-divines, free from sin, the destroyer of evils, the pious devotee invokes you with his hymns; may you bless him for peace and prosperity. 9

O twin-divines, lords of wealth and wisdom, when the maiden dawn mounts on your cosmic chariot, you feel, as if you have attained all wishes that you cherish. 10

Come, therefore, O twin-divines, on your chariot that is decked with a thousand ornaments. The lovable sage, the poet, has been chanting sweet melodious songs to you. 11

O twin-divines, bestowers of happiness to all, lords of ample wealth, discoverers of opulence, bearers of blessings, may you respond well to my devotional prayer. 12

O twin-divines, grant us all rich gifts wherewith no man may interfere. Make us observer of eternal laws. Submit us not to the reviler. 13

O ever-true twin-divines, whether you be near or far away, come from there on your cosmic chariot that is decked with a thousand ornaments. 14

O ever-true twin-divines, the lovable sage has been glorifying you with his praises; may you grant him rich nourishment, furnished with butter and graced with a thousand ornaments. 15

॥२८॥

प्राप्ता ऊजं घृतश्रुतमश्विना यच्छते युवम् ।
 यो वां सुभ्राय तृष्ट्यहमुयादानुनस्पती ॥१६॥
 आ नो गन्तं रिशादसुमं स्तोमं पुरुभुजा ।
 कृतं नः सुश्रियो नरेमा दानमभिष्टये ॥१७॥
 आ वां विश्वाभिरुतिभिः प्रियमेधा अहपत ।
 राजन्तावध्वराणामश्विना यामहतिषु ॥१८॥
 आ नो गन्तं मयोभुवाश्विना शंभुवा युवम् ।
 यो वां विपन्यु धीतिभिर्गीभिर्वृत्सो अवीवृधत ॥१९॥
 याभिः कण्वे मेधातिथिं याभिर्वशं दशव्रजम् ।
 याभिर्गोश्रियमावतं ताभिर्नोऽवतं नरा ॥२०॥

prāsmā ūrjam ghṛitaśrutam āśvinā yāchatam yuvām |
 yō vām sumāya tusthāvad vasūyād dānūnas pati || 16 || ā
 no gantam riśātāsenum stōmam purubhujā | kṛitām naḥ
 suśriyo narema datam abhiṣṭaye || 17 || ā vām viśvābhir
 ūtibhiḥ priyāmedhā ahusata | rājantāv adhvarāṇām āśvinā
 yāmahutishu || 18 || ā no gantam mayobhūvāśvinā śambhūvā
 yuvām | yō vām vipanyū dhītibhir gīrbhir vatsō āvivṛidhat
 || 19 || yābhiḥ kāṇvam mēdhatithim yābhir vāṣam dāsavrajam |
 yābhir gōśaryam avatam tābhir no 'vatam nara || 20 || 28 ||

॥२९॥

याभिर्नरा व्रमदंभ्युमावतं कृत्ये धने ।
 ताभिः प्वस्मौ अश्विना प्रावतं वाजमानये ॥२१॥
 प्र वां स्तोमाः सुवृक्तयो गिरे वधन्वश्विना ।
 पुरुत्रा वृत्रहन्तमा ता नो भूतं पुरुस्पृहा ॥२२॥

yābhir narā trasādasyum āvatam kṛitve dhāne | tābhiḥ
 shv āsmān āśvinā prāvatam vājasataye || 21 || prā vām stō-
 māḥ suvṛiktāyo gīro vardhantv āśvinā | pūrutrā vṛitrahā-
 tamā tā no bhūtam purusprīhā || 22 ||

O twin-divines, lords of opulence, may you bestow strength-giving food, furnished with butter on us who invoke you for happiness and prosperity. 16

Come to respond to our praises, O cosmic leaders, dispellers of diseases, lords of rich treasures. Give us wide fame and all precious things which we desire. 17

O twin-divines, ruling over religious rites, lovers of solemn ceremonies, we have been calling you to come to us with all your protective aids. 18

O twin-divines, givers of happiness and prosperity, lovers of songs, please come to the lovable sage who adores you with prayers and dedication. 19

O leaders of cosmic sacrifice, may you come to help us with those protective measures by which you have been helping the enlightened one, and the guest at ceremonies, as well as the glorious one and the mendicant, and also have given protection to the man adept in controlling the senses. 20

O twin-divines, leaders of cosmos, you protect those who fight against law-breakers in the struggle to gain wealth. May you graciously assist us in acquiring these riches. 21

O twin-divines, protectors of many, and destroyers of evils, may our sincere praises and songs augment your glory. We fondly yearn for your favours. 22

त्रीणि पदान्यश्विनोराविः सान्ति गुहा परः ।
कवी कृतस्य पतमभिर्वाग्जीवेभ्यम्पि ॥२३॥

trīṇi padāny aśvīnor
āvīh sānti gūhā parāḥ | kavī ritāsya pātmabhir arvāḥ jī-
vēbhyas pāri || 23 || 29 ||

(५) नवमं सूत्रम्

(१-२३) एकविंशत्युक्त्यास्य सूत्रस्य काण्वः दशकृतं कृतिः । अभिनी देवने । (१, ४, २, १४-१५)

प्रथमानुवीपद्रीचतुर्दशीपदद्वितीयासुतां वृत्ती । (५-३, ५०-२१) द्वितीयावृत्तीयाविन्यक-

विनीनां गायत्री. (५) पञ्चम्याः कक्ष्य. (७-५, १३, १२-१५) समम्यादि-

वृत्तस्य प्रयोदश्या षोडश्याद्विचनमृणाञ्चतुष्टय. (१२) दशम्यास्त्रष्टय .

(११) एकदश्या विगद. (१२) द्वादश्याश्च त्रगती लुप्तानि ॥

॥३०॥

आ नूनमश्विना युवं वृत्तस्य गन्तमवसे ।
प्रास्मै यच्छतमवृकं पृथु च्छुर्दियुयुते या अगतयः ॥१॥
यदन्तरिक्षं यद्वि वि यत्पञ्च मानुषीं अतु । नृम्यं तद्वत्तमश्विना ॥२॥
ये वां दमोस्यश्विना विप्रासः परिमामृशुः । एवेत्काण्वस्य बोधतम् ॥३॥
अयं वां घर्मो अश्विना स्तोमेन परि पिच्यते ।
अयं सोमो मधुमान्वाजिनीवसु येन वृत्रं चिकेतथः ॥४॥
यदुष्णु यदनुमर्तो यदोषधीषु पुरुदंसमा कृतम् ।
तेन माविष्टमश्विना ॥५॥

9.

Ā nūnām aśvinā yuvāṃ vatsāsya gantam āvase | prās-
mai yachatam avrikām pṛithū chardīr yuyutām yā ārāta-
yah || 1 || yād antārikshe yād divī yāt pāṇca mānusbāṇ ānu |
nṛimṇām tād dhattam aśvinā || 2 || yé vā īānsāṇsya aśvinā
vīprāsah parimāmṛiṣūḥ | evēt kāṇvāsya bōdhatam || 3 || ayām
vām gharmó aśvinā stómēna pāri shieyate | ayām sómo
mādhumān vājīnivasū yēna vṛitrām ciketathah || 4 || yād
apsū yād vānaspātau yād ōshadhīshu purudaṇsasā kṛitām |
téna māviṣṭam aśvinā || 5 || 30 ||

The secret of three paces (or wheels) of the chariot of the twin-divines, so far concealed, is made apparent now. Both sagacious lords come to the living creation with their wings of eternal truth. 23

9

O twin-divines, may you come to favour your dear devotee; bestow on him a spacious and secure home and keep malignities away from him. 1

O twin-divines, may you bestow on us, on all the five types of men, the manly strength that prevails in midspace or in heaven. 2

O twin-divines, may you recall that among the devotees, the men of wisdom first of all noticed and repeatedly honoured your wondrous deeds. 3

O twin-divines, lords of ample wealth, the warm appreciation and admiration are offered to you. This is the sweet elixir of devotion through which you destroy the demon of evil. 4

O wonderful divines, whatever (healing) virtue exists in waters, in glowing plants and in herbs, therewith may you help me also. 5

॥६॥

यन्नामत्या भुरण्यथो यद्वा देव भिषज्यथः ।
 अये वां वत्सो मतिभिर्न विन्दते हविष्मन्तं हि गच्छथः ॥६॥
 आ नूनमश्विनोऽरिषिः स्तोमं चिकेत वामया ।
 आ सोमं मधुमत्तमं घर्मं सिञ्चादथर्वणि ॥७॥

yān nāsatyā bhuranyātho yād vā deva bhishajyāthah |
 ayām vām vatsó matibhir ná vindhate havishmantam hí gá-
 chathah || 6 || á nūnam aśvīnor ṛṣhi stómam ciketa vā-
 máyā | á sómam mādhumattanam gharṁam siñcād áthar-
 vani || 7 ||

आ नूनं रघुवर्तनि रथं निष्ठाया अश्विना ।
 आ वां स्तोमा इमे मम नभो न चुच्यवीरत ॥८॥
 यदय वां नामत्योक्थराचुच्युवीमहि ।
 यद्वा वाणीभिर्गन्तवेत्काण्यम्य बोधतम् ॥९॥
 यद्वा कुक्षीवी उत यद्वयश्च ऋषिर्यद्वा दीर्घतमा जुहाव ।
 पृथी यद्वा वैन्यः सादनेष्वेदेतो अश्विना चेतयेथाम् ॥१०॥

á nūnam raghúvartanīm rátham tishṭhātho aśvinā |
 ā vāṁ stómā ime máma nábhō ná čucyavírata || 8 || yād
 adyā vām nāsatyokthaír ācucyuvīmáhi | yād vā vāṇibhir
 aśvinevét kānvāsya bodhatam || 9 || yād vām kakshívāu utá
 yād vyāṣva ṛṣhir yād vām dīrghátamā juháva | prīthī yād
 vām vainyāḥ sādaneśiv evéd áto aśvinā cetayethām
 || 10 || ३१ ||

O evertrue divines, whatever sustenance you provide, whatever you tend or heal, your dear devotee cannot achieve by prayers alone. May you personally pay visit to him who offers oblation. 6

The seer is now composing the song of praise for twin-divines with splendid zeal. Let the priest pour the herbal juice and warm oblation in the ritual fire. 7

O twin-divines, now ascend your cosmic chariot, that lightly rolls on its way. May these prayers bring you speedily hitherward like the sun in the heaven. 8

O evertrue divines, today we invoke you with hymns and with our songs, so that you come speedily hither. May you respond to the intelligent devotee specially. 9

O twin-divines, just as you are good enough to listen to the prayers of craftsmen, seers, the composers, persons with penetrating insight, intellectuals, and astronomers, in the same way, may you kindly respond to our prayers in this congregation. 10

॥१३॥

यानं छदिप्या उत नः परम्पा भूतं जंगत्या उत नेस्तनुपा ।

वृत्तिस्तोकाय तनयाय यानम्

॥१३॥

यदिन्द्रेण सरथं याधो अश्विना यद्वा वायुना भवधः समोक्तमा ।

यदादित्येभिर्ऋभुभिः सजोषसा यद्वा विष्णोर्विकर्मणेषु तिष्ठथः ॥१२॥

yātām caardishpā utā naḥ paraspā bhūtām jagatpā utā
nas tanūpā | vartīs tokāya tānayāya yātām || 11 || yād in-
drena sarātham yātho asvinā yād vā vāyūnā bhāvathah
sāmokasā | yād ādityébhir ribhúbhih sajóshasā yād vā vīsh-
nor vikrámaneshu tīshthathah || 12 ||

यदुद्याश्विनायद् हव्यं याजमानय ।

यत्पुत्सु त्वरेण महस्तच्छ्रेष्ठमश्विनोग्र्यः ॥१३॥

आ नूनं यानमश्विनेमा हव्यानि वा हिना ।

इम मामासा अधि त्वरेण यदाविमे कर्णेषु वामथ ॥१२॥

yād adyāśvināv ahām
huvēya vājasātaye | yāt pṛitsú turvāne sāhas tāt chrēshtham
asvinor āvah || 13 || ā nūnām yātām asvinemā havyāni vām
hitā | imé sómāso ādhi turvāṣe yādāv imé kāṇveshu vām
ātha || 14 ||

यज्ञामत्या पगुके अवाक अस्ति भेषजम् ।

तनं नूनं विमदाय प्रचेतसा छदिर्वन्मायं यच्छतम् ॥१४॥

yán nāsatyā parāké arvāké āsti bheshajām | téna
uūnām vimadāya pracetasā chardīr vatsāya yachatām
|| 15 || ३२ ||

Come to us as our home-guardian, come to us guarding against enemies, come to us guarding our animate creatures and guarding our bodies. May you come to our house to bless us with sons and grandsons. 11

O twin-divines, whether you are absorbed with the problems of the chariot of the sun or functioning along with wind, or with the vital solar rays, or standing still in the firmament, the resting place of the all-pervading Lord, (in either case you come here). 12

O twin-divines, when I call on you today, in the midst of heavy battles of life, may I feel that the graceful protection of twin-divines is very essential for winning over the enemies. 13

Now come, O twin-divines, hitherward. Here are the oblations formerly presented to you by physically powerful persons and assiduous workers and they are now being presented by intellectuals. 14

O evertrue divines of surpassing wisdom, whatever healing balm you possess, near or far away, by which you treated the body of the depressed, may you kindly grant it to the young lovable. 15

॥ १६ ॥

अभुत्सु प्र देव्या माकं वाचाहमश्विनोः ।

व्यावदेव्या मुनिं वि गतिं मर्त्येभ्यः ॥ १६ ॥

प्र योधयोपो अश्विना प्र देवि सृते महि ।

प्र यज्ञहोतगनुषक्प्र मदाय श्रवो बृहन् ॥ १७ ॥

ābhutsy u prā devyā sākām vācāhām aśvinoḥ | vy āv:
devy ā matīm ví rātim mārtyebhyaḥ || 16 || prā bodhayoṣṭ
aśvinā prā devi sūnrite mabi | prā yajñahotar ānushāk pi
mādāya śravo bṛihāt || 17 ||

यदुपो यामिं भानुना सं मर्त्येण गचमं ।

आ हायमश्विनो रथो वर्तिर्यानि नृपाय्यम ॥ १८ ॥

यदापीनामो अंशवो गावो न दुह ऊर्ध्वभिः ।

यद्वा वाणीरनुषत् प्र देवयन्तो अश्विनो ॥ १९ ॥

प्र द्युम्नाय प्र शवसे प्र नृपाह्याय शर्मणे । प्र दध्नाय प्रचेतसा ॥ २० ॥

यज्ञने धीभिर्गश्विना पितुर्यानां निषीदथः । यद्वा मुञ्जभिर्मव्या ॥ २१ ॥

yád usho yāsi bhānúnā sām
sūryeṇa rocase | ā hāyām aśvino rātho vartír yāti nṛipāy-
yam || 18 || yád āpitāso aṇśavo gāvo ná duhrā ūdhabbiḥ |
yád vā vānīr ānūshata prā devayānto aśvinā || 19 || prā
dyumnāya prā śavase prā nṛishābyāya śarmane | prā dā-
kshāya pracetasā || 20 || yán nūnām dbibhír aśvinā pitúr
yónā nishídathah | yád vā sumnébbhir ukthyā || 21 || ३३ ||

I rise with the advent of twin-divines and scatter the goddess of darkness by eulogies. Please bestow gifts of wealth and wisdom to us, the mortals. 16

O lady dawn, the truth-speaking and mighty, awake the twin-divines; O powerful inspirer of sacred works, may you rise straightway to grant us wide fame and delight. 17

O dawn, approaching with your radiance, you shine together with the sun, and come to the cosmic chariot of twin-divines which protects the homes of men. 18

When yellow stalks of medicinal herbs milk forth their juices as cows pour milk from their udders and voices sound the song of praise, the twin-divines come first to worship. 19

O most sagacious ones, may you inspire us for glory and happiness, for skill and strength, and for victory. 20

O twin-divines, whether you are seated with our supreme Lord, the father of all, or engaged in holy rites or glorified by us, (please do come hither). 21

[१३] इदमं मृतम

(१-२) यदुच्यते मृतम्य धीः काण्यः प्रगायः स्मृतिः । अधिनी देवः । ॥२॥ प्रथमं चो वृत्ती

(३) द्वितीयाया मन्त्रेयानि यदुच्यते । ॥३॥ तृतीयाया अनुष्टुप् । ॥४॥ चतुर्थ्या भाग्याणां

(५-६) पञ्चमीयद्वयोः प्रगायः । ॥५॥ षष्ठ्या वृत्ती

यदुच्यते । मनोवृत्ती । ॥६॥ इदमं

॥३॥

यत्स्थो दीर्घप्रमद्वानि यद्वादां गेचने द्विः ।

यद्वा समुद्रे अध्याकृते गृहेऽनु आ यातमश्विना ॥१॥

यद्वा यज्ञं मनये मंसिमिक्षुर्देवेत्काण्यस्य बोधनम् ।

वृहस्पतिं विश्वान्देवां अहं हुव इन्द्राविष्णुं अश्विनावाशुहेमसा ॥२॥

त्या न्वश्विना हुवे सुदंसमा गृभे कृता ।

ययोरस्ति प्र णः मुख्यं देवेभ्यश्चाप्यम् ॥३॥

ययोरधि प्र यज्ञा असुरं सन्ति मुख्यः ।

ना यज्ञस्याध्वरस्य प्रवेत्तमा स्वधाभिर्या पिबतः सोम्यं मधु ॥४॥

यदुचाश्विनावपाग्यत्प्राक्स्थो वाजिनीवसू ।

यदुह्यन्त्यनवि त्वर्षे यदौ हुवे वामथ मा गतम् ॥५॥

यदन्तरिक्षे पतथः पुरुभुजा यद्वेमे रोदसी अनु ।

यद्वा स्वधाभिरधितिष्ठथो रथमत आ यातमश्विना ॥६॥

10.

Yāt sthó dirgháprasadmani yád vādó rocané diváh |
 yád vā samudré ádhy ákṛite grībhé 'ta á yātam aṣvinā || 1 ||
 yád vā yajñām mánave sammimiksbáthur evét káṇvāsya
 bodhatam | brīhaspátim víśvan devān ahám huva índrāviṣṇū
 aṣvínāv āśūhészhasā || 2 || tyá nv aṣvinā huve sudānsasa
 grībhé kṛitá | yáyor ásti prá naḥ sakhyām devéshv ádhy
 ápyam || 3 || yáyor ádhi prá yajñá asūré sánti sūráyah | tá
 yajñásyádhvarásya prácetasā svadhábhīr yá píbatāḥ so-
 myām mádhu || 4 || yád adyáṣvināv ápāg yāt prák sthó vāji-
 nívasū | yád druhyávy ánavi turváṣe yádau huvé vām átha
 má gatam || 5 || yád antárikṣhe pátathāḥ purubhujā yád
 vemé ródasi ánu | yád vā svadhábhīr adhitíṣṭhatho rátham
 'ta á yatam aṣvinā || 6 || ॥

10

Whether you are in spacious halls of sacrifice, or dwell in yonder light of celestial region or in a mansion built above the firmament, from anywhere, O twin-divines, come to us. 1

Or, as you have been assisting the man from the earliest times in his sacrifice, please consent to assist the son of this intelligent person also. I invoke the preceptor and I call all the bounties, the divine sun, the divine wind and twin-divines to come rapidly to bless us. 2

I invoke those twin-divines, who work marvels, with whom our friendship is widely famed, and the kinship with Nature's bounties is well known; who come here to receive oblations. 3

On whom the solemn worship depends, whose worshippers rise before the sun rises, who forstall the holy work of worship, they alone drink the elixir of devotion on their own accord. 4

O twin-divines, lords of wealth, whether you abide today in the east or in the west; whether you sojourn with violent or nonviolent, whether with an unusually strong or with a common man, I invoke you here; come to me. 5

O twin-divines, lords of great riches, come here, whether through the firmament; or flying with speed through heaven and earth; or ascending with splendour on your cosmic chariot. 6

(११) एकादशं सूक्तम्

(१-१०) दशमेत्याम्य मृतस्य काण्यो यत्स क्रुपिः । अग्निदेवता । (१) प्रथमर्चः प्रतिष्ठा गायत्री, (२) द्वितीयाया वधमाना गायत्री, (३-९) तृतीयादिसप्तानां गायत्री, (१०) दशम्याश्च त्रिष्टुप् छन्दांसि ॥

॥ ३५ ॥

त्वमग्ने व्रतपा असि देव आ मर्त्येष्व्या । त्वं युज्ञेष्वीद्व्यः ॥१॥
 त्वमसि प्रशस्यो विदथेषु सहन्त्य । अग्ने रथीरध्वराणाम् ॥२॥
 स त्वमस्मदप द्विषो युयोधि जातवेदः । अदेवीरग्ने अरातीः ॥३॥
 अन्ति चित्सन्तमहं युज्ञं मर्तस्य रिपोः । नोप वेपि जानवेदः ॥४॥
 मर्ता अमर्त्यस्य ते भूरि नाम मनामहे । विप्रासो जातवेदसः ॥५॥

11.

Tvám agne yratapá asi devá á mártyeshv á | tvám
 yajñéshv ídyaḥ || 1 || tvám asi praśasyo vidátheshu sahan
 tyā | ágne rathír adhvarāṇām || 2 || sá tvám asmád āpa
 dvísho yuyodhí jātavedaḥ | ádevīr agne áratīḥ || 3 || ánti cit
 sántam āba yajñām mártasya ripóḥ | nōpa veshi jātavedaḥ
 || 4 || mártā amartyasya te bhúri náma manāmahe | viprāso
 jātavedasaḥ || 5 || ॥ ॥

॥ ३६ ॥

विप्रं विप्रासोऽवसे देवं मर्तास ऊतये । अग्निं गीर्भिवामहे ॥६॥
 आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वांकामया गिरा ॥७॥
 पुत्रा हि सदृक्सि विशो विश्वा अनु प्रभुः । समत्सु त्वा हवामहे ॥८॥
 समत्स्वग्निमवसे वाजयन्तो हवामहे । वाजेषु चित्रायसम् ॥९॥

vīpraṁ viprāso 'vase devām mártāsa ūtāye | agnīm gīr-
 bhír havāmahe || 6 || á te vatsó máno yamat paramāc cit
 sadhástbāt | ágne tvāmkāmayā girā || 7 || purutrā hí sadṛśm
 āsi víšo víśvā ānu prabhūḥ | samātsu tvā havāmahe || 8 ||
 samātsv agnīm ávase vajayanto havāmahe | vājeshu citrá
 rāḍhasam || 9 ||

11

O adorable, you are divine amongst the mortal men, and preserver of their sacred deeds. Therefore we worship you in every benevolent task. 1

O mighty fire-divine, you must be glorified at our all congregations. You convey our offerings to Nature's bounties. 2

O adorable Lord, cognizant of all, may you drive afar from us our foes who hate us, and fight against them and their godless enmities. 3

O all-knowing adorable Lord, may you not accept the offering of an insincere man, our adversary, however nigh to you he may pretend to be. 4

We, mortal sages, invoke you and call your name with devotion, O omniscient immortal Lord. 5

The sagacious mortals invoke divine, adorable and all-knowing Lord with sacred hymns for protection. 6

O adorable Lord, may the dear young devotee draw your kind attention through his song, yearning to meet you even at your loftiest dwelling place. 7

You are the same in many a place. You are the supreme Lord amid all the people of creation. In fray and fight, we call on you. 8

When we seek strength, we invoke adorable Lord, the giver of all sorts of gifts, to help us in the battle of life. 9

प्र॒तो हि कु॒मी॒दधी॑ अध्व॒रेषु॑ स॒नाच्च॑ हो॒ता न॒न्यश्च॑ स॒त्सि ।
स्वां च॑मि॒ तन्व॑ पि॒प्रय॑स्वा॒स्मभ्य॑ च॒ सौ॒भ॒ग॒मा य॑ज॒स्त ॥१०॥

pratno hí kam ídyo adhvaréshu sanāc ca
hótā nāvyas ca satsi | svām eagne tanvām piprāyasvasmā-
bhyam ca saubhagam ā yajasva || 10 || १०

(१२) दादतां वृत्तम्

(१-३३) ययमिन्द्राव्ययान्य मृतम्य काण्वः पवनं क्रपिः । इन्द्रो देवता । अत्रिणः अन्द्रः ॥

१० य इन्द्र सोमपातमो मदः शविष्ठु चेतति । येना हंसि न्यत्रिणं तमीमहे ॥१॥
येना दशग्वमधिगुं वेपयन्तं स्वर्णरम् । येना समुद्रमाविधा तमीमहे ॥२॥
येन सिन्धुं महीरपो रथी इव प्रचोदयः । पन्थामृतस्य यातये तमीमहे ॥३॥
इमे स्तामेमुभिष्टेय घृतं न पृतमद्विवः । येना नु सद्य आजमा ववक्षिथ ॥४॥
इमे जुषम्य गिर्वणः समुद्र इव पिन्यते । इन्द्र विश्वाभिगतिभिर्ववक्षिथ ॥५॥

12.

Yā indra sonapátamo mādah savishṭha cétati ! yēnā
hānsi ny ātrīṇam tām imahe || 1 || yēnā dāśagvam ādhri-
gum vepāyantam svārṇaram | yēnā samudrām āvithā tām
imahe || 2 || yēna sīndhūm mahīr apó rāthan iva pracodā-
yah | pānthām rītasya yātave tām imahe || 3 || imām stó-
mam abhīśhtaye ghṛitām ná pūtām adrivah | yēnā nú sadyā
ójasā vavákshitha || 4 || imām jushasva girvanah samudrá
iva pinvate | indra víśvābhir ūtibhir vavákshitha || 5 || १॥

O adorable Lord, worshipped from eternity, showerer of blessings even now, may you bless our sacred works, and cherish your own person or form (i.e. be loving to your entire creation). May you bestow prosperity on us. 10

12

O Lord of resplendence, extremely powerful, we adore you as you subdue the evil of greed, through the ecstasy of spiritual joy. 1

Through the same ecstasy, you help the earth, on which ten month's sacrifices are accomplished, the sun, the golden trembling-leader of heaven, and vast firmament, and as such, we adore you. 2

Through the same joy, you drive forth mighty floods of waters to the ocean and vice versa, like the charioteer driving their cars to the goal ; and as such, we adore you, to be led along the path of immortality. 3

O possessor of adamantine will-power, may you accept this laudation of ours, pure like the consecrated butter; whereby you promptly magnify your valour. 4

O the lover of sincere adoration, may you be delighted by our chants which flow abundant like the sea; by your protective strength, you convey us (to happiness). 5

॥३॥ यो नो देवः परावतः सखित्वनाय मामहे । दिवो न वृष्टिं प्रथर्यन्ववक्षिथ ॥६॥
 ववक्षुर्गस्य केतवे पुन वज्रो गर्भस्त्योः । यत्सूर्यां न रोदसी अवर्धयत ॥७॥
 यदि प्रवृद्ध सत्पते सहस्रं महिषीं अघः । आदिते इन्द्रियं महि प्र वावृधे ॥८॥
 इन्द्रः सूर्यस्य रश्मिभिर्न्यर्शमानमोषति । अग्निर्वनेव सामहिः प्र वावृधे ॥९॥
 इयं ते कृत्विष्यावती धीतिरिति नवीयसी । सपयन्ती पुरुप्रिया मिमीत इत ॥१०॥

yó no devāḥ parāvataḥ sakhitvanāya māmahé | divó ná
 vṛiṣṭīm prathāyan vavākshitha || 6 || vavakshūr asya ketāvo
 utā vājro gābhastyoh | yāt sūryo ná ródasī āvardhayat || 7 ||
 yádi pravṛiddha satpate sahasraṁ mahishān āghaḥ | ād ít
 ta indriyām māhi prā vāvṛidhe || 8 || indraḥ sūryasya rasmī-
 bhir ny ārsasānām oshati | agnīr vāneva sāsaḥiḥ prā vāvṛi-
 dhe || 9 || iyāṁ ta ṛitvīyāvati dhītīr eti nāvīyasi | saparyāntī
 surupriyā mīmīta ít || 10 || २ ||

॥३॥ गर्भो यज्ञस्य देवसुः कर्तुं पुनीत आनुषकः । स्तोमैर्गिन्द्रस्य वावृधे मिमीत इत ॥११॥
 मुनिमित्रस्य पप्रथ इन्द्रः सोमस्य पीतये । प्राची वासीव मुन्यते मिमीत इत ॥१२॥
 ये विप्रा उक्थवाहसोऽभिप्रमन्दुरायवेः । घृतं न पिप्य आसन्मृतस्य यत ॥१३॥

gārbho yajñasya devayūḥ krātum punīta ānushāk | stó-
 mair indrasya vāvṛidhe mīmīta ít || 11 || sanīr mitrāsya
 papratha indraḥ sōmasya pītāye | prācī vāsīva sunvaté mī-
 mīta ít || 12 || yām viprā ukthāvāhaso 'bhīpramandūr āyā-
 vaḥ | ghṛitāṁ ná pipya āsāny ṛitāsya yāt || 13 ||

The supreme Lord, coming from afar, showers blessings to maintain the bond of friendship. By spreading them upon us, like rain waters from the sky, you convey us (to happiness). 6

The banners that mark Him are flying high; He bears the thunderbolt in His arms. Like the sun, He magnifies His glory in heaven and on earth. 7

O powerful Lord of resplendence, the protector of truth, when you put an end to hundreds of evils, your resplendence grows beyond limits. 8

The Lord of resplendence consumes the obstacles with the rays of the blazing sun. Like fire, conquering the woods, He spreads victorious. 9

Our latest thoughts, pertaining to the season, approach you. Serving and all-loving, it metes and marks. 10

The pious germ of the sacred work in due succession purifies the soul. Through the adoration, it magnifies the glory of the resplendent Lord, and thus it metes and marks. 11

The Lord of resplendence, the benefactor of his friend, magnifies Himself to enjoy the elixir of devotional love in like manner as the worshipper's sweet speech dilates, and thus it metes and marks. 12

He is the one whom our enlightened sages and other men with long and dedicated life offer their hymns and gladden. I pour the oblation of sacrifice, like of butter, into the mouth to swell the flame;—such is the work of the cosmic sacrifice. 13

उत स्वराज्ञे अदि॒तिः स्तोम॑मिन्द्रा॒य जी॒जानत॑ । पु॒रुप्र॑शस्तम॒नये॑ कृतस्य॒ यत॑ ॥१२॥
अ॒भि ब॒ह्वय॑ उ॒नये॑ज्ज॒नप॑त॒ प्रश॑स्तये । न दे॒व वि॒व्रेता॑ ह॒री कृतस्य॒ यत॑ ॥१२॥

utá svarāje

áditi stómam indrāya jījanat | puruprasastām ūtāya ṛitāsya
yāt || 14 || abhī váhnaya ūtāyé 'nūshata prāśastaye | ná deva
vīvratā hāri ṛitāsya yāt || 15 || ॥

यत्सोममिन्द्रं विष्णवे यद्वा घ त्रितं आप्तये । यद्वा मरुतम् मन्दसे समिन्दुभिः ॥१६॥
यद्वा शक्र परवति समुद्रे अधि मन्दसे । अस्माकमित्नुते गणा समिन्दुभिः ॥१७॥

yāt sómam indra víshṇavi yád vā gha tritá āptyé | yád
vā marútsu mándase sām indubhiḥ || 16 || yád vā śakra pa-
rāvāti samudré ádhi mándase | asmákam ít suté raṇā sām
indubhiḥ || 17 ||

यद्वामि मन्वतो वृधो यजमानस्य सत्यं । उक्थे वा यस्य रण्यसि समिन्दुभिः ॥१८॥
देवदेवो वाज्वेम इन्द्रमिन्द्रं गृणीषणि । अथो यज्ञाय त्वर्णे व्यानयुः ॥१९॥
यज्ञोभिर्यज्ञवाहसं सोमभिः सोमपानमम । होत्राभिर्मिन्द्रं वावृधुर्व्यानयुः ॥२०॥

yád vāsi sunvató vṛidhó yájamānasya sat-
pate | ukthé vā yāsya rānyasi sām indubhiḥ || 18 || devāṃ
-devaṃ vó 'vasa indram-indram gṛṇīṣaṇi | ádhā yajñāya
turváne vy ānaṣuḥ || 19 || yajñébhīr yajñāvāhasaṃ sómebhiḥ
somapátamam | hótrābhir indram vāvṛidhur vy ānaṣuḥ
|| 20 || ॥

The mother Infinity brings forth a hymn for the self-radiant Lord of resplendence. For our protection, such is the work of cosmic sacrifice. 14

The ministering priests sing their songs for their excellent protection. O divine, now your multi-functioned pair of forces (physical and spiritual) bears you here. Such is the work of cosmic sacrifice. 15

If, O Lord of resplendence, you are pleased to cherish the divine elixir along with the sun or with the waters of three regions or the water-bearing clouds, may you rejoice in this elixir of ours in flowing drops. 16

Or, O mighty Lord, if you feel delighted of the elixir in the ocean of far away regions, may you, so now, rejoice in this elixir of ours in flowing drops. 17

Inasmuch as, O protector of eternal law, you augment the fame of minstrel priest who prays or him by whose praises you are propitiated, so now may you rejoice in this elixir of ours in flowing drops. 18

Then may you (O devotee), for your protection, magnify the glory of everyone endowed with radiant divinity and every divinity with resplendence. To perform such acts that are removers of obstructions, may you assemble and pray. 19

They (the devotees) magnify Him, the inspirer of noble deeds and the rejoicer of devotional elixir. They magnify the Lord of resplendence by sacred hymns; hence may you assemble and pray. 20

॥१॥ महर्गम्य प्रणीतयः पूर्विरुत प्रशस्तयः । विश्वा वर्मनि दाशुषे व्यानशुः ॥२॥
इन्द्रं वृत्राय हन्तव्यं देवामो दधिरे पुरः । इन्द्रं वाणाग्नयना समोजम ॥३॥
महान्तं महिना वयं स्तोमोभिर्हवन्धृतम । अकंरभि प्र णानुमः समोजमे ॥४॥

mahír asya prāṇitayah pūrvír utá prāśastayah | viśvā
vāsūni dāśuṣhe vy ānaśuḥ || 21 || indram vṛitrāya hāntave
devāso dadhire purāḥ | indram vāṇīr anāśhatā sām ōjase
|| 22 || mahāntam mahinā vayām stōmebhīr havanasrūtam |
arkaír abhī prā ṇonumah sām ōjase || 23 ||

न यं विविक्तं रोदसी नान्तरिक्षाणि वज्रिणम । अमादिदम्य निच्यिषे समोजम ॥२॥
यदिन्द्र पृतनाज्ये देवाम्ना दधिरे पुरः । आदिजे हयता हरी ववधनुः ॥३॥

ná yām viviktó
ródasī nántárikshāṇi vajrīṇam | āmād íd asya titvishe sām
ōjasah || 24 || yád indra pṛitanājye devās tvā dadhiré pu-
rāḥ | ād ít te haryatā hārī vavakshatuh || 25 || ॥

॥१॥ यदा वृत्रं नदीवृत्तं शवसा वज्रिन्नवधीः । आदिजे हयता हरी ववधनुः ॥२॥
यदा ते विष्णुरेजसा त्रीणि पदा विचक्रमे । आदिजे हयता हरी ववधनुः ॥३॥
यदा ते हयता हरी वावृधाने द्विवर्धये । आदिजे विश्वा भुवनानि यमिरे ॥४॥

yadā vṛitrām nadivṛttam śavasā vajrinn āvadhīḥ | ād ít
te — || 26 || yadā te viśhṇur ōjasā trīṇi padā vicakramo |
ād ít te — || 27 || yadā te haryatā hārī vāvṛdhāte divē
-dive | ād ít te viśva bhūvanani yemire || 28 ||

His creativities are extensive and His splendours manifold. He grants all sorts of wealth to liberal donors; hence may you assemble and pray. 21

All Nature's bounties accept the Lord of resplendence as their foremost leader for destroying the demon of evils. The words of prayer have been addressed to Lord for our gain of vigour. 22

We repeatedly glorify with holy hymns the Lord who is great with His magnanimity, and who listens to our invocations for our gain of vigour. 23

Neither the earth, nor the heaven, nor the firmament stands separated from the Lord of adamant justice. Verily through the radiance of this mighty one, the whole universe is lighted for our gain of vigour. 24

When the divine powers, O Lord of resplendence, accept you as their leader to fight the furious battle, then your two charming steeds—physical and mental powers—carry you forward. 25

O thunderer, when you with your might crush the demon of nescience, the obstructor of the flood of wisdom, your two charming steeds carry you forward. 26

When, the sun through your energy steps his three paces, your two charming steeds carry you forward. 27

When your two charming steeds augment day by day, the entire creation bows down to you. 28

यदा ते मारुतीर्विशन्तुभ्यमिन्द्र नियेमिरे । आदिते विश्वा भुवनानि येमिरे ॥२९॥
 यदा सूर्यमुमु दिवि शुक्रं ज्योतिर्धारायः । आदिते विश्वा भुवनानि येमिरे ॥३०॥
 इमां ते इन्द्र सुष्टुतिं विप्र इयति धीतिभिः । जामि पदेव पिप्रेतीं प्राध्वरे ॥३१॥
 यदस्य धामनि प्रिये समीचीनामो अम्बरग्न । नाभां यज्ञस्य दूहना प्राध्वरे ॥३२॥
 सुवीर्यं स्वश्वर्यं सुगव्यमिन्द्र ददधि नः । होतेव पूर्वचित्तये प्राध्वरे ॥३३॥

yadā te mā-
 rutir viśas tūbhyam indra niyemiré | ād it te v. — || 29 ||
 yadā sūryam amūm divi śukrām jyōtir ādhārayaḥ | ād it
 te v. — || 30 || imāṃ ta indra susṣṭutīm vipra iyarti dhīti-
 bhiḥ | jāmim padēva pīpratīm prādhvaré || 31 || yād asya
 dhāmani priyē samīcīnāso āsvaran | nābhā yajñāsya dohāna
 prādhvaré || 32 || suvīryaṃ svāśvyaṃ sugāvyaṃ indra dad-
 dhi naḥ | hōteva pūrvācittaye prādhvaré || 33 || ॥

[भय कृतीषोऽनुवाकः ॥]

(१३) त्रयोदशं सूक्तम्

(१-३३) त्रयोविंशत्यनुवाकस्य सूक्तस्य काण्वो माण्ड क्रतिः । इन्द्रो देवता । शृण्णक ऋषिः

॥३०॥ इन्द्रः सुतेषु सोमेषु कर्तुं पुनीत उक्थ्यम् । विदे वृधस्य दक्षिणं महान्ति यः ॥३॥
 स प्रथमं व्योमनि देवानां सदानं वृधः । सुपाराः सुश्रवस्तमः समस्तजित ॥२॥

13.

Indrah suteshu sōmeshu krātum punīta ukthyām | vidé
 vṛidhāsya dākshīaso mahān hī śhāb || 1 || sā prathamé vyò-
 mani devānām sādane vṛidhāḥ | supārāḥ suśravastamah
 sám apsujit || 2 ||

When, O Lord of resplendence, all the vital elements your subordinates, humbly submit to you, the entire creation bows down to you. 29

When the yonder sun, that brilliant radiance, is placed high in the heaven, the entire creation bows down to you. 30

To you, O Lord of resplendence, the sage raises his voice of devotional prayer with full faith, akin and leading as on foot to sacrifice. 31

When, in a dear dwelling place, situated on the navel (of earth), the congregated devotees, aspirants of the milk of the sacrifice, raise their voice (of prayer), (then) 32

—O Lord of resplendence, grant us wealth in the form of brave men, good steeds, and kine; as a priest, I pray at this sacrifice, to ensure your prior consideration. 33

13

As the elixir of divine love flows, the Lord of resplendence sanctifies the actions and words of the devotee for the gain of his strength, for He is great. 1

He augments in the foremost region of heaven, the abode of Nature's bounties; He is the saviour, the most glorious and overcomer of the obstructions in the midspace (which prevent the rainfall). 2

तमह्ने वाजमानय इन्द्रं भगव्य शुष्मिणम । भवानः सुधे अन्नमः पया वधे ॥३॥
 इयं ते इन्द्र गिर्वणां गतिः श्रगति सुव्यतः । मन्त्रानो जस्य वहियो वि गजसि ॥४॥
 नूनं तदिन्द्र ददहि नो यत्त्वा सुव्यन्त ईमहे । रयिं नश्चित्रमा भग स्वविदम ॥५॥

tām ahve vājasātaya indram bhārāya
 śuśhmīṇam | bhāvā naḥ sumné āntamaḥ sākha vṛidhē || 3 ||
 iyām ta indra girvaṇo rātiḥ ksharati sunvatāḥ | mandanō
 asyā barhīśho vī gājasi || 4 || nūnām tād indra daddhi no
 yāt tvā sunvānta īmahe | rayīm naś citrām ā bhara svarvī-
 dam || 5 || 7 ||

१८॥ स्तोता यत्तु विचर्षणिगतिप्रशार्धयद्गिरः । वया इवानु गहने जुपन्त यत ॥६॥
 प्रत्ययज्जनया गिरः शृणुधी जतिनुह्वयम । मदेमदे ववक्षिथा सुकृत्यने ॥७॥
 क्रीळन्त्यस्य सूनुता आपो न प्रवतां यतीः । अया धिया य उच्यते पतिर्दिवः ॥८॥
 उतो पतिर्य उच्यते कृष्टीनामेक इड्डी । नमोवृधैर्वम्युभिः सुते गण ॥९॥
 स्तुहि श्रुतं विपश्चितं हरी यम्य प्रमक्षिणा । गन्तारा दाशुपो गृहं नमस्विनः ॥१०॥

stotā yāt te vicarshaṇir atiprasardhāyad girāḥ | vayā
 ivānu rohate jushānta yāt || 6 || pratnavāj janayā girāḥ śri-
 nudhī jaritūr hāvam | māde-made vavakshithā sukṛitvane
 || 7 || kṛīḷanty asya sūnritā āpo nā pravātā yatīḥ | ayā dhiyā
 yā ucyāte pātir divāḥ || 8 || utō pātir yā ucyāte kṛiṣṭīnām
 ēka id vaśi | namovṛidhāir avasyūbhiḥ sutē raṇa || 9 || stuhī
 śrutām vipaścitam hārī yāśya prasakṣhīnā | gāntarā dā-
 śuśho gṛihām namasvīnaḥ || 10 || 8 ||

I invoke the mighty resplendent Lord for obtaining food and strength in the battle of life. May He always remain close to us for our happiness, and be a friend for our increase. 3

O resplendent Lord, the one who is gratified by praise, the stream of prayful melodies is flowing for your delight; thereon, rejoicing, you shine forth in the tender hearts of devotees. 4

O Lord of resplendence, may you grant us that which we wish to obtain through our prayers. Bring us such manifold wealth that takes us to divine happiness. 5

When the enthusiast worshipper boldly sings his songs to you, and when they have been accepted, they grow like branches of a tree. 6

May you inspire the devotional songs now as ever and hear the invocation of a devotee. At every rejoicing, may you bear your blessings to the pious worker. 7

The kind and true words of Him, who is spoken off in this hymn as the Lord of celestial region, sportingly come down with speed along a slope like waters. 8

Or, He alone is called Lord, the single sovereign ruler of men. Whilst the reverential devotees seek His protection, may He cherish the devotional love. 9

May you praise Him who is glorious and wise, and whose blessings, material and spiritual, proceed to the abode of the liberal and devout donor. 10

॥१॥ त॒तु॒जा॒नो म॒हे॒मतेऽश्व॑भिः प्रु॒षित॑प्सुभिः । आ या॒हि य॒ज्ञमा॒शुभिः श॒मिद्धि॑ ते ॥११॥
 इन्द्रं शविष्ठ सत्पते रयिं गृणत्सु धारय । श्रवः सूरिभ्यो अमृतं वसुत्वन्म ॥१२॥
 हवे त्वा सूर उदिते हवे मध्यंदिने दिवः । जुषाण इन्द्र सप्तिभिर्न आ गहि ॥१३॥
 आ तृ गहि प्रनुद्रव मत्स्वा सुतस्य गोमते । तन्तुं तनुष्व पूर्य यथा विदे ॥१४॥
 यच्छकामि परावति यदवावति वृत्रहन् । यद्वा समुद्रे अन्धसोऽवितेदसि ॥१५॥

tūtujānó mahematé 'śvebhiḥ prushitāpsubhiḥ | á yāhi
 yajñām āśubhiḥ śām id dhī te || 11 || indra śavishtṥa sat-
 pate rayīm grīṇātsu dhāraya | śrāvaḥ sūribhyo amṛitam
 vasutvanām || 12 || hāve tvā sūra ūdite hāve madhyāṁdine
 divāḥ | jushāṇā indra sāptibhir na ā gahi || 13 || á tū gahi
 prā tū drava mātsvā sutāsya gómataḥ | tāntum tanushva
 pūrvyām yāthā vidé || 14 || yāc chakrási parāvāti yād arvā-
 vāti vṛitrahan | yād vā samudré ándhaso 'vitéd asi || 15 || ॥

॥१॥ इन्द्रं वर्धन्तु नो गिर इन्द्रं सुतासु इन्द्रवः । इन्द्रे हविष्मतीर्विशो अराणिषुः ॥१६॥
 तमिहिषा अवस्यवः प्रवत्सतीभिरुतिभिः । इन्द्रं क्षोणीरवर्धयन्वया इव ॥१७॥
 त्रिकद्रुकेषु चेतनं देवासो यज्ञमजत । तमिद्वर्धन्तु नो गिरः सदावृधम् ॥१८॥

indram vardhantu no gīra indram sutāsa indavaḥ | in-
 dre havishmatīr viśo arāṇishuḥ || 16 || tām id viprā avasyā-
 vaḥ pravātvatibhir utibhiḥ | indram kshonīr avardhayan
 vayā iva || 17 || trikadrakeshu cétanam devāso yajñām
 atnata | tām id vardhantu no gīraḥ sadāvṛidham || 18 ||

O exceedingly wise, the one quick in speed, may you come with your fastmoving charming cosmic steeds to bless our benevolent works; this verily is your joy. 11

O Lord of resplendence, protector of noble men, mightiest, may you grant wealth to those who adore you and give everlasting fame and opulence to our learned persons. 12

I call you when the sun is risen; I call you at the midday. O Lord of resplendence, may you come to us well pleased with your speedy blessings. 13

May you come forward to us here with speed and rejoice on our offerings of herbal extracts and milk. May you spread the traditional thread, as I know you would. 14

O mighty (refulgent) Lord, destroyer of evils, whether you are far away or near us, or in the unfathomable sea, you are the guardian of food. 15

Let our laudations and devotional prayers augment the glory of the Lord of resplendence. May the people offering homage to the supreme Lord rejoice in His domain. 16

Desiring to obtain protections from the Lord, the men of wisdom magnify His glory by prayers, ample and sublime, as branches shoot out of the stem of the tree. The earth (and other heavenly bodies), whilst spreading like the branches of the tree, also magnify the glory of the resplendent Lord. 17

Divine forces perform dynamic cosmic sacrifice in the three regions. May our laudations strengthen His glory, as He always strengthens us. 18

स्तोता यत्ते अनुव्रत उक्थानृतुथा दधे । शुचिः पावक उच्यते सो अद्भुतः ॥१९॥
तदिन्द्रस्य चेतति यत्नं प्रलेपु धामसु । मनो यत्रा वि तद्भुविचेतसः ॥२०॥

stotā

yāt te ānuvrata ukthāny rituthā dadhē | śuciḥ pāvakā
ucyate sō ādbhutaḥ ॥ 19 ॥ tād id rudrāsya cetati yāhvām
pratnēsbu dhāmasu | māno yātra vi tād dadhūr vicetasah
॥ 20 ॥ 10 ॥

॥१९॥ यदि मे सख्यमावर इमस्य पाह्यन्धसः । येन विश्वा अति द्विषो अतारिम ॥२१॥
कदा ते इन्द्र गर्वणः स्तोता भवति शंतमः । कदा नो गव्ये अश्व्ये वसौ दधः ॥२२॥
उत ते सुष्टुता हरी वृषणा वहतो रथम् । अजुर्यस्य मदिन्तमं यमीमहे ॥२३॥
तमीमहे पुरुष्टुतं यत्नं प्रत्नाभिरुतिभिः । नि बर्हिषि प्रिये सद्दध द्विता ॥२४॥
वर्धस्वा सु पुरुष्टुत ऋषिष्टुताभिरुतिभिः । धुक्षस्व पिप्युषीमिषमवा च नः ॥२५॥

yādi me sakhyām āvara imāsya pāhy āndhasaḥ | yēna
viśvā āti dvīṣho ātarima ॥ 21 ॥ kadā ta indra girvaṇa
stotā bhavāti śāntamaḥ | kadā no gāvye āśvye vāsau da-
dhaḥ ॥ 22 ॥ utā te śiṣṭutā hārī vṛṣhaṇā vahato rātham |
ajuryāsya madīntamaṁ yām imahe ॥ 23 ॥ tām imahe pu-
ruṣṭutām yāhvām pratnābhir ūtibhiḥ | nī barhīṣi priyé
sadaś ādha dvitā ॥ 24 ॥ vārdhasvā sū puruṣṭuta ṛṣiṣṭu-
tābhir ūtibhiḥ | dhukṣasva pipyūṣīm iṣham āvā ca naḥ
॥ 25 ॥ 11 ॥

॥२५॥ इष्ट त्वमवितेदसीत्या स्तुवतो अद्रिवः । कृतादियमि ते धियं मनोयुजम् ॥२६॥

indra tvām avitéd asīthā stuvatō adrivaḥ | ṛitād iyarmi
te dhīyam manoyújam ॥ 26 ॥

When the devotee, true to his creed and deeds, glorifies you through his songs in due seasons, they call Him(the Lord) purifier and wonderful. 19

Even the small forces emanating from the Lord of cosmic vitality are very well known in distant and ancient places as extremely powerful, and the highly intelligent persons concentrate their mind thereon. 20

If you choose to be my friend, drink of this sacrificial elixir, so that we may cross over all streams of adversities. 21

O Lord of resplendence, lover of the devotional song, when shall your praiser be most blessed with perfect peace and prosperity? When shall you grant us wealth in herds of cattle and steeds? 22

We adore the one, who by a pair of strong highly praised motive horses (mechanical and gravitational forces) draws the imperishable and most delightful cosmic chariot of universe. 23

With traditionally old offerings we implore the mighty and strong (Lord), whom all adore. He, with His dual nature, is enshrined in our dear hearts. 24

O praised by many a one, may you prosper us with your protecting measures, extolled by seers, and pour down abundant food upon us. 25

O Lord of resplendence, wielder of the bolt of justice, you protect the one who eulogizes you. I approach for favour, which can be well earned by praises. 26

इह त्वा सध्रुमाद्या युजानः सोमपीतये । हरी इन्द्र प्रतद्वसू अभि स्वर ॥२७॥
अभि स्येगन्तु ये तव रुद्रासः सक्षत श्रियम् । उतो मरुत्वतीर्विशो अभि प्रयः ॥२८॥

ihā tyā sadhamādya yujanāḥ
sōmapitaye | hārī indra pratādvāsū abhī svara || 27 || abhī
svarantu yé tāva rudrāsaḥ sakshata śriyam | utó marūtvā-
tīr viśo abhī prāyaḥ || 28 ||

इमा अस्य प्रतूर्तयः पदं जुषन्त यद्वि । नाभा यज्ञस्य मे दधुर्यथा विदे ॥२९॥
अयं दीर्घाय चक्षमे प्राचि प्रयत्यध्वरे । मिमीति यज्ञमानुषग्विचक्ष्य ॥३०॥

imā asya prāturtayah padām
jushanta yād divi | nābha yajñāsya sāṃ dadhur yātha vidé
|| 29 || ayām dīrghāya cākshase prāci prayaty ādhvaré | mī-
mīto yajñām ānushāg vicākshya || 30 || ॥

॥३१॥ वृषायमिन्द्र ते रथ उतो ते वृषणा हरी । वृषा त्वं गतकतो वृषा हवः ॥३१॥
वृषा ग्रावा वृषा मद्रो वृषा सोमो अयं सुतः । वृषा यज्ञो यमिन्वसि वृषा हवः ॥३२॥
वृषा त्वा वृषणं हुवे वज्रिश्चित्राभिरूतिभिः । वावन्थ हि प्रतिष्ठुति वृषा हवः ॥३३॥

vṛishāyām indra te rātha utó te vṛishana hārī | vṛisha
tvām ṣatakrato vṛishā hāvaḥ || 31 || vṛishā grāva vṛisha
mādo vṛishā sōmo ayām sutāḥ | vṛisha yajñó yām īvasi
vṛishā hāvaḥ || 32 || vṛishā tvā vṛishanaṃ huve vājriṇ citra-
bhīr utībhīḥ | vāvānta hī prātishṭutīm vṛisha hāvaḥ || 33 || ॥

O resplendent Lord, having harnessed your steeds (the motive forces), fraught with wealth, and sharing the functions may you consent to come here. 27

Let all the elements of motivation, roar and proclaim your glory, and let all the cloud-bearing winds and their associates take part in this cosmic sacrifice. 28

May His victorious followers hold their place in heaven as they love to do so; may they also come down to the navel place,—I know they would sacrifice. 29

He fulfils this great task of cosmic sacrifice (i.e. creation) in due succession, after duly measuring everything, so that we may behold the light for a long time to come. 30

O resplendent Lord, performer of hundreds of works, showerer of gifts is your chariot, showerer of gifts are your motive forces. You yourself are showerer of blessings and showerers are your invocations. 31

Fruitful are your grinders, fruitful is your joy and fruitful is the flowing elixir of divine love. Fruitful is the sacred worship you inspire and fruitful are our invocations. 32

I invoke the powerful possessor of adamantine will power, with manifold hymns. O showerer, you are worthy of adoration, may our invocations be also a showerer of blessings. 33

(१४) चतुर्थं सूक्तम्

(१-१०) पञ्चदशपद्यान्मृतस्य काण्वायनी गोपकन्यभर्तृवताङ्गी । इन्द्रो देवता । गोपयति इन्द्रः ॥

॥१॥ यदिन्द्राहं यथा त्वमीशीय वस्य एक इत् । स्तोता मे गोपयता स्यात् ॥१॥
 जिज्ञेयमस्मै दित्सेयं शचीपते मनीषिणे । यदहं गोपतिः स्याम् ॥२॥
 धेनुष्टं इन्द्र सुवृता यजमानाय मुन्यते । गामश्च पिप्युषी दुहे ॥३॥

14.

Yād indrāhām yāthā tvām īśiya vāsya ēka it | stotā
 me gōshakhā syāt || 1 || śikṣheyam asmai dītseyam śācīpate
 manīṣiṇe | yād ahām gōpatih syām || 2 || dhenūṣh ṭa indra
 sūnṛitā yājamānāya sunvatē | gām āśvam pipyūṣhi duhe
 || 3 ||

न ते वर्तामि गध्रम् इन्द्र देवो न मर्त्यः । यदित्सेमि मृता मघम् ॥१॥
 यज्ञ इन्द्रमवर्धयद्यमि व्यर्धयेत् । चक्राण ओषुशं दिवि ॥२॥

nā te vartāsti rādhasa indra devō nā mārtyah | yād
 dītsasī stutō maghām || 4 || yajñā indram avardhayad yād
 bhūmim vy āvartayat | cakrāṇā opāśam divi || ५ ||

॥३॥ वावृधानस्य ते वयं विश्वा धनानि जिग्युषः । उतिमिन्द्रा वृणीमहे ॥॥
 व्यन्तरिक्षमतिरन्मदे सोमस्य गच्छता । इन्द्रो यदभिनद्वलम् ॥७॥
 उद्गा आजुदङ्घ्रिगस्य आविष्कृष्यन्नुहा मनीः । अर्वाञ्च नुनुदे वलम् ॥८॥

vāvṛidhānāsya te vayam viśvā dhānāni jigyūṣah | ūtim
 indrā vṛṇīmahe || 6 || vy āntārikṣham atiran māde sōmasya
 rocanā | indro yād ābhīnad valām || 7 || ūd gā ājad āngi-
 robhya āviṣh kṛiṇvān gūhā satih | arvāñcam munnde valām
 || 8 ||

O resplendent Lord, if I were the sole monarch of wealth, as you have been, then my worshippers would have been rich in kine. 1

O Lord of power, if I were the lord of herds of cattle, then I would have given to that intelligent worshipper plenty as much as I could. 2

O resplendent Lord, the words of praise are like the nourishing milch cow for the worshipper engaged in pious acts, to milk wisdom and vigour in abundance for him. 3

O Lord of resplendence, there is no divine power and no man who can obstruct your munificence. You are sure to give us wealth for which we have been praying. 4

The worship magnifies the glory of the resplendent Lord, while He supports the earth and makes the clouds fertile in firmament. 5

We solicit, O invincible Lord, your protection. Your glory is ever being magnified and you have been the conquerer of all riches. 6

Through the ecstasy of celestial elixir, the Lord of resplendence spreads His glory across the firmament and the realm of radiance for destroying evil-forces. 7

He hurls the demon of evil forces head-long down and liberates the stolen cows of conscience, kept hidden in our inner cavity; thereby He grants strength to our vital organs. 8

इन्द्रेण रोचना दिवो दृक्कानि दंष्ट्रितानि च । स्थिराणि न पराणुदे ॥९॥
अपामृर्मिर्मदन्निव स्तोमं इन्द्राजिरायते । वि ते मदा अराजिषुः ॥१०॥

Indreṇa rocanā divó dṛiḥkāni dṛiḥbitāni ca | sthirāṇi
nā parāṇude || 9 || apām ūrmīr mādann iva stōma indraji-
rāyate | ví te mādā arājishuḥ || 10 || 15 ||

॥९॥ त्वं हि स्तोमवर्धन इन्द्रास्युक्थवर्धनः । स्तोतृणामुत भद्रकृत् ॥११॥
इन्द्रमित्केशिना हरी सोमपेयाय वक्षतः । उप यज्ञं सुरार्धसम् ॥१२॥
अपां फेनेन नमुचेः शिर इन्द्रोदवर्णयः । विश्वा यदजयः स्पृधः ॥१३॥

tvām hí stomavārdhana indrásy ukthavārdhanaḥ | sto-
tṛinām utá bhadrakṛit || 11 || indram ít keśinā hārī somapé-
yaya vakshataḥ | úpa yajñām surárdhasam || 12 || apām phé-
nena námuceḥ śira indród avartayaḥ | víśvā yád ajaya
spṛidhaḥ || 13 ||

मायाभिरुत्सिस्पसत् इन्द्र द्यामारुक्क्षतः । अयं दस्यूरधूनुथाः ॥१४॥
असुन्वामिन्द्र संसदं विपूर्वा व्यनाशयः । सोमया उत्तरे भवन् ॥१५॥

māyābhir utsisṛipsata indra dyām āruruksha-
taḥ | áya dásyūñr adhūnuthāḥ || 14 || asunvām indra samsā-
dam víshūcim vy ànāśayaḥ | somapá úttaro bhāvan
|| 15 || 16 ||

By the resplendent Lord, the luminous realms of heaven are established firm and stationary, so that they could not be moved by any. 9

O resplendent Lord, your adoration moves quickly like an exulting wave of water during floods. Your divine joy spreads all around. 10

O resplendent Lord, you are the one whom praises and hymns magnify. You bless them for happiness who worship you. 11

Let the pair of horses, bearing long manes, bring the Lord of resplendence, for the enjoyment of the elixir and to bless our sacred works. 12

O resplendent Lord, may you tear off the head of clinging evils by the foam of water, and may you subdue all obstructing forces. 13

O resplendent Lord, you cast down to earth those devils, the infidels, who climb high by their intelligent devices and mount even to the loftiest places in the heaven. 14

O resplendent Lord, cherisher of noble deeds, you, conquering all, scatter to every side the strongholds of those, who, having no faith, indulge in sinful acts. 15

(१०) पञ्चमं सूक्तम्

(१-१३) ययादगवम्यास्य सुनस्य काशायसो गोपस्य भूमिनाश्रयो । इन्द्रो देवता । उष्णिक् इन्द्रः ॥

१०.७॥ तम्भि प्र गायत पुष्कृतं पुष्कृतं । इन्द्रं गीर्भिस्तविषमा विवामत ॥१॥
 यस्य द्विर्हसो बृहत्सहो दाधार गेदसी । गिरींश्चैत्रा अपः स्ववृषत्वना ॥२॥
 स राजसि पुरुष्टुतं ऐको वृत्राणि जिघ्रसे । इन्द्र जैत्रा श्रवस्या च यन्तवे ॥३॥
 तं ते मदं गृणीमसि वृषणं प्लुतु मांसहिम् । उ लोककृन्तुमद्रिवो हरिश्चयम् ॥४॥
 येन ज्योतीष्यायेव मनवे च विवेदिथ । मन्दातो अस्य ब्रह्मिणो वि राजसि ॥५॥

15.

Tām v abhī prā gāyata puruhūtām purushtutām | in-
 dram gīrbhīs tavishām ā vivāsata || 1 || yāya dvihārhaso
 bṛihāt sāho dādharma rōdasi | girīr ājrañ apāḥ svār vṛisha-
 tvanā || 2 || sā rājasi purushtutañ éko vṛitrāṇi jighnase | in-
 dra jaitrā śravasyā ca yāntave || 3 || tām te mādām grīṇi-
 masi vṛiṣaṇam pṛitsū sāsaḥim | u lokakṛitnum adrivo ha-
 riśriyam || 4 || yēna jyōtīṁshy āyāve mānave ca vivéditha |
 mandānó asyā bharbīsho ví rājasi || 5 || 17-||

१०.८॥ तदद्या चित्त उक्थिनोऽनु श्रुवन्ति पूर्वथा । वृषपत्नीरपो जया दिवेदिवे ॥६॥
 तव त्यदिन्द्रियं बृहत्तव शुष्ममुत कर्तुम् । वज्रं शिञ्जति ध्रिषणा वरेण्यम् ॥७॥
 तव शौरिन्द्र पोत्यै पृथिवी वर्धति श्रवः । त्वामापः परनामश्च हिन्विरे ॥८॥

tād adyā cit ta ukthínó 'nu shṛuvānti pūrvāthā | vṛiṣha-
 patnīr apó jayā divé-dive || 6 || tāva tyād indriyam bṛihāt
 tāva śuśhmam utā krātum | vājraṁ śiṣāti dhishāṇā vāre-
 nyam || 7 || tāva dyaūr indra paūnsyam pṛithivī vardhati śra-
 vah | tvām āpaḥ pārvatasas ca hinvire || 8 ||

15

May you adore Him, who is invoked and lauded by all.
May you invite the powerful Lord with your songs of
praise. 1

His vast strength overwhelms both the regions of heaven
and earth, and sustains swift-moving clouds and flowing
waters by its vigour. 2

O resplendent Lord, you reign, while praised by many and,
you single-handed conquer the devil of evil forces and
subdue them to acquire high reputation. 3

We celebrate your blissful strength, O wielder of the
adamantine will-power, the showerer of benefits, the con-
querer in battle, the creator of the world, and the
beautifier of the universe. 4

With your delight, you bestow splendour to men gifted with
long life, and to intelligent persons; you rule with joy over
this universe. 5

To this day even the singers of the hymns praise your
might as ever. You protect the streams full of waters. 6

The praise sharpens your great energy, your strength, your
acts and your adamantine justice. 7

O resplendent Lord, the heaven augments your supreme
virility and the earth your renown. These waters and
mountains also glorify you. 8

त्वां विष्णुर्वृहन्क्षयो मित्रो गृणाति वरुणः । त्वां शर्धो मदृत्यनु मास्तम् ॥९॥
त्वं वृषा जनानां मंहिष्ठ इन्द्र जज्ञिषे । सत्रा विश्वा स्वपत्यानि दधिषे ॥१०॥

tvām vishṇur
bṛihān kshāyo mitró grīṇāti vārunaḥ | tvām śārdho madaty
ānu mārutam ॥ 9 ॥ tvām vṛishā jānānām mānbishṭha indra
jajñishe | satrá víṣvā svapatyāni dadhishe ॥ 10 ॥ 10

॥१०॥ सत्रा त्वं पुंरुष्टुतं एको वृत्राणि तोशसे । नान्य इन्द्रात्करुणं भूय इन्वति ॥११॥
यदिन्द्र मन्मशस्त्वा नाना हवन्त उतये । अस्माकैभिर्नृभिरत्रा स्वर्जय ॥१२॥
अंक्षयाय नो महे विश्वा रूपाण्याविशन् । इन्द्रं जैत्राय हर्या शचीपतिम् ॥१३॥

satrá tvām purushtutañ éko vṛitrāṇi toṣase | nānyā in-
drāt káranam bhūya invati ॥ 11 ॥ yād indra manmaśás tvā
nānā hāvanta ūtāye | asmākebhir nṛibhir ātrā svār jaya
॥ 12 ॥ āraṃ kshāyāya no mahé víṣvā rūpāṇy āviśān | in-
draṃ jaitrāya harshayā śácipátim ॥ 13 ॥ 10

(१६) सोडगं मूलम्

(१-१२) दादयन्वेत्यास्य मूलस्य काण्व इतिप्रतिष्ठेति । इन्द्रो देवता । मातृप्रीत्यन्तः ॥

॥१०॥ प्र सत्राजं चर्पणीनामिन्द्रं स्तोता नव्यै गीभिः । नरं नृपाहं मंहिष्ठम् ॥११॥
यस्मिन्नृक्स्थानि गण्यन्ति विश्वानि च श्रवस्या । अपामयो न संमुद्रे ॥१२॥

16.

Prá samrājāṃ carshaṇinām indraṃ stotā nāvyaṃ gir-
bhīh | nāraṃ nṛishāham mānbishṭham ॥ 1 ॥ yāsminn ūkthāni
raṇyanti víṣvāni ca śravasyā | apām āvo ná samudré ॥ 2 ॥

The great omnipresent Lord, the mighty giver of dwellings, the sun, the ocean, the clouds and all strong divines find delight in your association. 9

O resplendent Lord, by your innate nature you are showerer of blessings, and are the most bounteous; the entire creation belongs to you, as if, it is your own offspring. 10

O highly praised, you alone destroy the evil forces with your powerful means. None else than the Lord of resplendence can accomplish these great acts. 11

O Lord of resplendence, in many ways through varied hymns men praise you for protection; please bless our leading men to win over enemies and for the sake of enjoyment. 12

The Lord of resplendence is manifested in His creation in numerous forms. May we glorify Him, the lord of action, for the sake of victory. 13

16

May you praise with your hymns the Lord of resplendence, who is sole sovereign of mankind, adorable, the leader, the subduer of evil men, and the most liberal giver; —1

—in whose glory, all the hymns of praise and fame-spreading songs take delight, like the rivers flowing towards the ocean; —2

नं सुष्टुत्या विवासे ज्येष्ठराजं भरे कृनुम् । महो वाजिनं सनिभ्यः ॥३॥
 यस्यानृना गभीरा मदा उरवस्तत्त्वाः । हर्षमन्तः शूरसानो ॥४॥
 तमिदनेषु हितेष्वधिवक्त्राय हवन्ते । येषामिन्द्रस्ते जयन्ति ॥५॥
 तमिच्छ्योन्नैरार्यन्ति नं कृतेभिश्चर्पणयः । एष इन्द्रो वरिवस्कृत् ॥६॥

tām sushtutyā vivāse jyeshṭharājam bhāre kṛitnūm | mahó
 vājinaṁ sanibhyaḥ || 3 || yāsyānūna gabbhirā mādā urāvas
 tārutrāḥ | harshumāntaḥ śūrasātau || 4 || tām id dhāneshu
 hitēshv adhivākāya havante | yēshām indras té jayanti || 5 ||
 tām ic cyautnair āryanti tām kṛitébhiḥ carhaṇāyaḥ | eśhā
 indro varivaskṛit || 6 || 20 ||

॥१॥ इन्द्रो ब्रह्मेन्द्र ऋषिन्द्रः पुरु पुरुहूतः । महान्महीभिः शचीभिः ॥७॥
 स स्तोम्यः स हव्यः सत्यः सत्या नृविकृमिः । एकश्चित्सन्नभिभूतिः ॥८॥
 तमर्केभिस्तं सामभिस्तं गायत्रैश्चर्पणयः । इन्द्रं वर्धन्ति क्षितयः ॥९॥

indro brahmendra ṛishir indraḥ purú puruhūtāḥ | mahān
 mahībhiḥ śacībhiḥ || 7 || śa stomyaḥ śa havyaḥ satyaḥ sātva
 tuvikūrmīḥ | ékaḥ cit sānn abhībūtiḥ || 8 || tām arkébbhis
 tām sāmabbhis tām gāyatraiḥ carshaṇāyaḥ | indram var-
 dhanti kshitāyaḥ || 9 ||

प्रणेतारं वस्यो अच्छा कर्तारं ज्योतिः समत्सु । सास्रह्मांसं युधामित्रान् ॥१०॥
 स नः पप्रिः पारयानि स्वस्ति नाना पुरुहूतः । इन्द्रो विश्वा अति द्विषः ॥११॥

praṇetāraṁ vāsyō áchā kártāraṁ
 jyótiḥ samātsu | śāśahvānsam yudhāmītrān || 10 || śā naḥ
 pāpriḥ pārayāti svastī nāvā puruhūtāḥ | indro viśvā āti
 dvishaḥ || 11 ||

—Him, who is glorious among the best, very effective in fighting, and mighty in acquirements, I serve with my sincere adorations; —₃

—Whose perfect ecstasies are deep and wide; that take us across the troubles, and give joy in the battle of life; —₄

—Him, whom men call to be their defender and to obtain benevolent riches, we invoke. They, who have the blessings of the Lord, are always victorious. ₅

Men honour Him with animating songs, and their actions. He is the Lord who controls and distributes wealth. ₆

The resplendent Lord is the most magnanimous, He, the resplendent, is a seer, and exalted by all. He is verily most powerful through His mighty supreme powers. ₇

He is to be lauded; He is to be invoked; He is embodiment of truth. He is all mighty and through His deeds of might, He alone, without assistance from any, conquers all destructive powers. ₈

The elightened men magnify the resplendent Lord with the verses of Rks. They enhance His glory with chants from the Sāma and with metres of the *Gāyatrī*. ₉

Him (they magnify), who inspires and leads men to wealth and who illumines the pathways of struggleful life, and who annihilates unfriendly wicked men in the battle of life. ₁₀

May He, the much invoked saviour, the Lord of resplendence, bear us across safely in His divine ship beyond distress and enmity. ₁₁

स त्वं न इन्द्र वज्रेभिर्दशस्या च गातुया च । अच्छा च नः सुभ्रं नैपि ॥१२॥

sá tvám na indra vājebhir daśasyā ca gā-
tuyā ca | āchā ca naḥ sumnām neshi || 12 || 21 ||

(१७) ममदशं मृतम्

(१-१२) पञ्चदशचर्मस्य मृतस्य काण्व इति म्विक्रिपः । (१-१३, १५) प्रथमादिप्रयोदशचर्म पञ्चदश्याभेन्द्रः,

(१४) चतुर्दश्याभेन्द्रो वास्तोष्मनिवां देवता । (१-१३) प्रथमादिप्रयोदशचर्म गायत्री, (१४-१५) चतुर्दशी-

पञ्चदश्याभेन्द्र प्रगायः (चतुर्दश्या बृहती, पञ्चदश्याः मतोबृहती) छन्दसी "

॥१२॥

आ याहि सुपुमा हि त इन्द्र सोमं पिबा इमम् । एदं ब्रहिः सद्गो मम ॥१॥
आ त्वा ब्रह्मयुजा हरी वहतामिन्द्र केशिना । उपा ब्रह्माणि नः शृणु ॥२॥
ब्रह्माणस्त्वा वयं युजा सोमपामिन्द्र सोमिनः । सुतावन्तो हवामहे ॥३॥
आ नो याहि सुतावतोऽस्माकं सुष्टुतीर्य । पित्रा सु शिप्रिन्नर्धसः ॥४॥
आ ते सिञ्चामि कुक्ष्योरनु गात्रा वि धावतु । गृभाय जिह्वया मधु ॥५॥

17.

A yahi sushmā hī ta indra sōmam pibā imām | édām
barhīb sado māma || 1 || ā tvā brahmayūja hārī vāhatam
indra keśīna | ūpa brāhmaṇi naḥ śṛiṇu || 2 || brahmāṇas tvā
vayām yujā somapām indra somīnaḥ | sūtāvanto havāmahe
|| 3 || ā no yāhi sūtāvato 'smākaṁ suṣṭutīr ūpa | pibā sū
ṣipriṇa āndhasaḥ || 4 || ā te siñcāmi kukshyór ānu gātrā ví
dhāvatu | grībhāyā jīhvāyā mādhu || 5 || 22 ||

॥१३॥

स्वादुष्टे अस्तु संसुदे मधुमान्तन्वेऽत्र तव । सोमः गर्मस्तु ते हृदे ॥६॥

svādūṣṭe te astu saṁsūde mādhumān tanvè tāva | sōmah
śām astu te hṛidé || 6 ||

As such, O resplendent Lord, may you endow us with vigour, guide us, and lead us to happiness. 12

17

O resplendent Lord, come to bless us; we offer you the loving prayers; please accept and enjoy them. May you be enshrined in our worshipful heart. 1

O resplendent Lord, let your long-maned horses, yoked by prayer, bring you hitherward. May you listen to our hymns. 2

We, the learned devotees, bearing devotional love and singing melodious songs call you here, O resplendent Lord, the cherisher of love. 3

O, the one with graceful appearance, may you come to us, the devotees, who are offering prayers to you; and accept our earnest praises and cherish our songs of intense feelings. 4

I pour down this elixir of devotion to fill up your belly; let its exhilaration spread through the entire body. May you enjoy its sweetness, as if with your tongue. 5

O bounteous Lord, may this elixir be enjoyable to you; may it be sweet to your liking. May your heart be delighted to receive it. 6

अयमु त्वा विचर्षणे जनीरिवाभि संवृतः । प्र सोमं इन्द्र सर्पतु ॥७॥
 तुविग्रीवां वप्रोदरः सुवाहुरन्धसो मदं । इन्द्रो वृत्राणि जिघ्रते ॥८॥
 इन्द्र प्रेहि पुरस्त्वं विश्वस्येशानि ओजसा । वृत्राणि वृत्रहञ्जहि ॥९॥
 दीर्घस्ते अस्त्वङ्कुशो येना वमु प्रयच्छमि । यजमानाय मुन्वते ॥१०॥

ayām u tvā vicarshaṇe jānīr ivābhi
 sāmivṛitaḥ | prā sōma indra sarpatu || 7 ||
 tuvigriṇo vapōda-
 raḥ subāhūr āndhaso mādē | indro vṛitrāṇi jighnate || 8 ||
 indra prēhi purās tvām viśvasyēśāna ōjasā | vṛitrāṇi vṛitra-
 hañ jahi || 9 ||
 dīrghās te astv aṅkuśo yēnā vāsu prayāchasi |
 yājamānāya sunvatē || 10 || ॥

॥११॥ अयं ते इन्द्र सोमो निपूतो अधि बर्हिषि । एहीमस्य द्रवा पिब ॥११॥
 आचिगो आचिपूजनाय रणाय ते सुतः । आग्ण्डल प्र ह्वये ॥१२॥

ayām ta indra sōmo nīpūto ādhi barhiṣhi | ēhim asyā
 drāvā pība || 11 ||
 ācigo ācīpūjanāyām raṇāya te sutāḥ |
 ākhaṇḍala prā hūyase || 12 ||

यस्ते शृङ्गवृषो नपात्प्रणपात्कुण्डपाय्यः । न्यस्मिन्दध्र आ मनः ॥१३॥
 वास्तोष्पते ध्रुवा म्यूणांमेवं सोम्यानाम् ।
 द्रप्सो भेत्ता पुगं शश्वतीनामिन्द्रो मुनीनां मग्वा ॥१४॥

yās te śṛiṅgavṛiṣho napāt prā-
 napāt kuṇḍapāyyaḥ | ny āsmin dadhra ā mānaḥ || 13 ||
 vās-
 tosh pate dhruvā sthūṇāṁsatram somyānām | drapsō bhettā
 purām śaśvatīnām indro mūnīnām sākhā || 14 ||

O all-observant resplendent Lord, may this, my divine love, approach you, pure and adorned, like a virgin bride. 7

In the exhilaration of oblation, the resplendent Lord, vast in His bulk, strong in His neck and with stout arms smites the evil forces down. 8

O resplendent Lord, dispeller of darkness, ruler over all by your supreme powers, may you come to us and annihilate dark forces. 9

May your grasping-goad be long, wherewith you grant ample wealth to the householder, who expresses devotion to you. 10

O Lord of resplendence, here is your devotional love, well sanctified. May you come speedily hither and cherish our affection. 11

O glorious creator, O glorious in adoration, the libation is for your rejoicement; O destroyer of foes, you are earnestly invoked. 12

We meditate on this mighty and showerer sun who neither falls, nor lets other luminaries fall,—thus it is the preserver of other realms of Universe. 13

O Lord of all habitations, by your grace the pillars of this creation are held firm. May you become the armour of the offerers of the libation. May your love-divine break down the strongholds of evils. May you become friendly to the pious sages. 14

पृदाकुसानुर्यजतो गवेपण एकः सन्नभि भूर्यसः ।
भूर्णिमश्वं नयत्तुजा पुरो गृभेन्द्रं सोमस्य पीतये ॥१५॥

prīdākusa-

nur yajatō gavéshāṇa ékaḥ śānn abhī bhūryasaḥ | bhūrṇim
āśvaṃ nayat tujā purō gṛibhéndraṃ sōmasya pītāye
॥ 15 ॥ 24 ॥

(१८) अष्टदशं सूक्तम्

(१-२२) द्वाविंशत्युच्यमान्य मूलस्य काण्व इति त्विष्टिकेपिः । (१-३. ५. १२-२२) प्रथमादिवृत्त्य

पञ्चम्या ऋचो दशम्याद्विंशयोदशानाञ्चादित्याः । (५. २-३) चतुर्थीपट्टीमममीनामदितिः

(८) अष्टम्या अभिनो, (९) नवम्या धामिप्रयानिना देवताः । उष्णिक् छन्दः ॥

॥२५॥ इदं हे नूनमेषां सुमं भिक्षेन मर्त्यैः । आदित्यानामपूर्य्य सवीमनि ॥१॥

अनर्वाणो ह्येषां पन्था आदित्यानाम् । अद्वेष्टाः सन्ति प्रायवः सुगेवृधः ॥२॥

तत्सु नः सविता भगो वरुणो मित्रो अर्यमा ।

शर्म यच्छन्तु सप्रथो यदीमहे ॥३॥

देवेभिर्देव्यदितेऽरिष्टभर्मज्ञा गहि । सत्सूरिभिः पुरुप्रिये सुशर्मभिः ॥४॥

ते हि पुत्रासो अदितेर्विदुर्द्वेषांसि योनेवे । अंहोश्चिदुरुचक्रयोऽनेहसः ॥५॥

18.

Idāṃ ha nūnām eśhām sumnām bhiksheta mārtyaḥ
ādityānām āpūryaṃ sāvīmāni || 1 || anarvāṇo hy eśhām
pānthā ādityānām | ādabdhāḥ sānti pāyāvaḥ sugevṛdhāḥ
|| 2 || tāt sū naḥ savitā bhāgo vāruṇo mitrō aryamā | śārma
yachantu saprātho yād īmahe || 3 || devēbhir devy adité
'rishṭabharmān ā gahi | smāt sūrībhiḥ purupriye suśārma-
bhiḥ || 4 || té hi putrāso āditer vidūr dvēśhānsi yótave |
ānhōś cid urucākrayo 'neśhāsaḥ || 5 || 25 ||

O with the head uplifted as that of a serpent, O adorable, O the receiver of cattle, you alone can win over the multitude of opponents. With great insistence, the worshipper implores the resplendent Lord to accept and relish the devotional love offered by him like a loaded horse (by a halter). 15

18

Let the mortal now earnestly solicit unprecedented riches on this occasion of worship of these self-luminous stars (the suns). 1

The paths of these sun-rays are unobstructed and unopposed; may they yield us security and augment our happiness. 2

May the self-luminous stars, namely the Savitr, the Bhaga, the Varuna, the Mitra and the Aryaman, bestow upon us widely-spread shelter which we solicit. 3

O divine mother Infinity, bringer of safety, dear to all, may you come propitiously along with your offsprings, the divine suns, who guard us well. 4

These offsprings of mother Infinity know how to keep adversities far away. They are performers of great deeds and donors of security from sin. 5

अदिनिनो दिवा पशुमदिनिनक्तमहयाः । अदिनिः पात्यहमः सदावृथा ॥६॥
 उत स्या नो दिवा मतिरदिनित्यगमत् । मा शंतीति मयस्कृदपु त्विधः ॥७॥
 उत त्या दैव्या भिषजा शं नैः कर्तो अश्विना ।
 युयुयानामितो रपो अप त्विधः ॥८॥
 शमग्निग्निभिः कच्छं नैस्तपतु मर्यः । शं वानो वात्वरपा अप त्विधः ॥९॥
 अपामीवामप त्विधमप सेधन दुर्मनिम् । आदित्यामो युयोतना नो अंहसः ॥१०॥

āditiṛ no dīva paśūm āditiṛ nāktam ādīvayāḥ | āditiḥ
 pāty āmbasah sadāvridha || 6 || utā syā no dīvā matir āditiṛ
 ūtyā gamat | sā śāntīati māyas karad āpa sridhah || 7 || utā
 tyā daīvyā bhishajā śām naḥ karato aśvinā | yuyuyātām
 ito rūpo āpa sridhah || 8 || śām agnir agnibhiḥ karac ebām
 naḥ tapatu sūryah | śām vāto vāty arapā āpa sridhah || 9 ||
 āpāmivām āpa sridham āpa sedhata durmatim | ādityāso
 yuyōtanā no āmbasah || 10 || २८ ||

०८. ३१

युयोता शर्मस्मदौ आदित्याम उतामनिम् ।
 ऋधग्धेपः कृणुत विश्ववेदसः ॥११॥
 तत्सु निः शर्म यच्छतादित्या यन्मुमोचनि ।
 एनेस्वन्तं चिदेनसः सुदानवः ॥१२॥
 यो नः कश्चिद्विश्विनि रश्मस्त्वेन मर्त्यः । म्यैः प एवै गिरिणीष्ट युर्जनः ॥१३॥

yuyōta śarmam asmād āu ādityāsa utāmatim | rīdhag
 dvēśah kṛiṇṭa viśvavedasah || 11 || tāṭ sū naḥ śarma ya-
 chatāditya yān mūmocati | énasvantam eīd énasah sudāna-
 vah || 12 || yō-nah kās eīd rīkshati rakshastvēna mārtyah |
 svatḥ śhā évai ririshashṭa yūr jānah || 13 ||

May the mother Infinity protect our cattle by day, and free from duplicity, guard us at night. May the indivisible mother earth preserve us from sin by her constant favour. 6

May the wise mother Infinity come to us for our protection by day. May she grant us tranquility by her constant loving kindness, and drive away our enemies. 7

May the pair of twin-divines, grant us health. May they drive away from hence all iniquity and also drive away our opponents. 8

May the divine fire bless us with his flame and may the sun beam upon us felicity. May the pure fragrant wind breathe happiness on us, and drive away our adversities. 9

May the suns, the divine self-luminaries, offsprings of mother Infinity, remove disease from us and drive away malignity. May they ever keep us far from sore distress. 10

May the suns keep afar from us malignity and illness. O all-wise, may you keep them far away from us, who have ill-will against us. 11

O bounteous suns, may you grant freely to us that happiness which liberates even the offending worshipper from his sin. 12

May that man, who from his diabolical nature seeks to do us evil, suffer harm by his own deeds. 13

समित्तमघर्मश्चवदुःशंसं मर्त्यं रिपुम् । यो अस्मिन्ना दुर्हणावाँ उप ह्ययुः ॥१४॥
पाकत्रा स्थन देवा ह्यसु जानीथ मर्त्यम् । उप ह्ययुं चाहयुं च वसवः ॥१५॥

sām it tām aghām
asnavad duḥśānsam mārtyām ripūm | yó asmatrá durhāṇā-
vān ūpa dvayūh || 14 || pākatrā sphana deva hr̥itsū jānitha
mārtyam | ūpa dvayūm eādvayum ca vasavaḥ || 15 || ॥ ॥

॥१८॥ आ शर्म पर्वतानामोतापां वृणीमहे । द्यावाक्षामारे अस्मद्रपस्कृतम् ॥१६॥
ते नो भद्रेण शर्मेणा युष्माकं नावा वसवः । अति विश्वानि दुरिता पिपर्तन ॥१७॥
तुचे तनाय तत्सु नो द्राघीय आयुर्जीवसे । आदित्यासः सुमहसः कृणोतन ॥१८॥

ā śarma pārvatanām ōtāpām vṛṇīmāhe | dyāvākṣhamāre
asmād rūpas kṛitam || 16 || té no bhadrēṇa śarmaṇa yuṣh-
mākaṁ navā vasavaḥ | āti viśvani duritā pipartana || 17 ||
tucé tánāya tát sū no drāghīya āyur jīvāse | ādityāsaḥ su-
mahaṣaḥ kṛiṇótana || 18 ||

यज्ञो ह्रीलो वो अन्तर आदित्या अस्ति मृळत ।
युष्मे इहो अपि प्सि सजात्ये ॥१९॥
बृहद्वरुथं मरुता देवं त्रानारमश्विना । मित्रमीमहे वरुणं स्वस्तये ॥२०॥
अनेहो मित्रार्यमन्नवद्वरुणं शंस्यम् । त्रिवरुथं मरुतो यन्न नश्छुदिः ॥२१॥
येचिद्धि मृत्युबन्धव आदित्या मनवः स्मसि । प्र सू न आयुर्जीवसे निरेतन ॥२२॥

yajñó hīló vo antara ādityā āsti
mr̥ilāta | yushmé id vo āpi shmasi sajātye || 19 || bṛihád vá-
rūtham marútām devām trātāram aśvīnā | mitrām īmahe
várūṇam svastāye || 20 || anehó mitrāryaman nṛivád varuṇa
śānsyam | trivárūtham maruto yanta naṣ chardīḥ || 21 || yé
cid dhī mṛityúbandhava ādityā mánavaḥ smási | prá sū na
āyur jīvāse tīretana || 22 || ॥ ॥

May iniquity pervade that calumniating and hostile man who wishes to do us harm and who is treacherous towards us. 14

O divine bounties, you are supporter of those who are sincere. O lord of riches, you know the heart of each and every mortal, and distinguish between the single and double-minded. 15

We solicit the happiness of mountains and of waters. May heaven and earth remove iniquity far from us. 16

O lords of riches, may you convey us in your divine boat beyond all troubles and distress, and provide us auspicious felicity. 17

O suns, most mighty ones, may you grant our sons and grandsons long life so that they enjoy for long time. 18

O suns, the duly sanctified worship is ready for you. May you grant us happiness for we are bound to you by the ties of close relationship. 19

We solicit of the divine protector of the cloud-bearing winds, of the twin-divines, of the sun, and the ocean, spacious dwelling for our welfare. 20

O lord of the sun, wind, ocean and clouds, grant us a secure, excellent and praiseworthy dwelling place with a three-fold shelter. 21

And, since, O suns, we mortals are destined to die, may you graciously lengthen our lives so that we live long. 22

(१९) एकोनविंशं सूत्रम्

(१-३३) सप्तविंशद्वयस्य सप्तस्य कण्ठः सोभरिक्रिषिः । (१-३३) प्रथमादिप्रपञ्चिद्वयस्य । (३४-३५)

चतुर्विंशद्वयस्योपादिन्याः । (३६-३७) पदविंशतिसप्तविंशोऽथ पौष्कल्यस्य प्रमदस्योऽनन्तस्य-

देवताः । (१-३९, ४८-३९) प्रथमादिपञ्चविंशतिसप्तविंशद्वयस्योपादिन्याः प्रगायः

(विपमयां ककुप सप्तमयां सप्तोद्भूतनी) (५७) सप्तविंशद्वयस्य विपदा विपदाः

(१४) चतुर्विंशद्वयस्य उष्णिक (३०) पञ्चविंशद्वयस्य सप्तोद्भूतनी । (३६)

पदविंशद्वयस्य ककुप (३७) सप्तविंशद्वयस्य पञ्चविंशद्वयस्य

॥१॥

तं गृध्रया स्वर्णरं देवासो देवमरतिं दधन्विरे । देवत्रा हव्यमोहिरे ॥१॥

विभृतरातिं विप्र चित्रशोचिषमृमिमीळिष्य युन्तुरंम् ।

अस्य मेघस्य सोम्यस्य सोभरे प्रेमचूराय पृथ्व्यम् ॥२॥

यजिष्ठं त्वा ववृमहे देवं देवत्रा होतारममर्त्यम् । अस्य यज्ञस्य सुक्रतुम् ॥३॥

19.

Tām gūrdhayā svāṇṇaram devāso devām aratīm da-
dhanvire | devatrā havyām ōhire || 1 || vībhūtarātim vipra
citrasociśham agnīm ilishva yantūram | asyā mēdhasya
somyāsya sobhare prēm adhvārāya pūrvyam || 2 || yājish-
ṭham tvā vavṛimahe devām devatrā hōtāram ūmartyam |
asyā yajñāsya sukrātum || 3 ||

ऊर्जो नपाते सुमगं सुदीदिनिमृमि श्रेष्ठशोचिषम्

स नो मित्रस्य वरुणस्य सो अपामा सुमं यज्ञते दिवि ॥१॥

यः सुमिध्रा य आहुती यो वेदेन ददाशु मनो अमये । यो नमसा स्वध्वरः ॥२॥

ūrjō nāpātam subhāgam su-
dīditim agnīm grēśṭhaśociśham | sā no mitrāsya vārūṇa-
sya sō apām ā sumnām yakṣbate divi || 4 || yāḥ samīdhā
yā āhuti yō vēdena dadāśa mārto agnāye | yō nāmasā
svadhvarāḥ || 5 || ॥

Glorify that unattached lord, the leader of light, whom the priests approach with devotion and through him convey their oblations to Nature's bounties. 1

O wise, O the bounteous sage, may you, while performing sacrifice, glorify the Lord who is the giver of opulence and whose lustre is wonderful. He is the regulator of this beautiful cosmic sacrifice of creation. 2

We adore you as you are the most adorable, the invoker of Nature's bounties, the immortal, and wise accomplisher of this cosmic creation. 3

The fire-divine is the embodiment of energy, undecaying, gracious, the illuminator, and the showerer of pure light. He obtains for us by cosmic sacrifice the happiness that exists in the sun, the ocean, and water falls. 4

The mortal, who presents offering to the fire-divine, with the fuel, with the oblations, with the chanting of Vedic lores, and with reverence,— 5

तस्येदयेन्तो गृहयन्त आशवस्तस्य युध्नन्तं यज्ञोः ।
 न तमंहो देवकृतं कृतश्च न मर्त्यकृतं नशत ॥६॥
 स्वययो वो अग्निभिः स्याम सृनो महम ऊर्जा पते । सुवीरस्त्वमस्मयुः ॥७॥

tásyéd árvanto rañbayanta āśavas tāsyā dyumnítamam
 yáṣaḥ | ná tám āñho devákṛitaṁ kútaṣ caná ná mártyakṛi-
 taṁ naṣat || 6 || svagnáyo vo agnībhiḥ syāma sūno sahasa
 ūrjām pate | suvīras tvām asmayūb || 7 ||

प्रशंसमाना अतिथिर मित्रियोऽग्नी रथो न वेद्यः ।
 त्व क्षेमामो अपि सन्ति माधवस्त्वं राजा ग्रीणाम् ॥८॥
 सो अद्धा दध्वरुग्रेऽग्ने मतेः सुभग स प्रशंस्यः । स धीभिरेस्तु सनिता ॥९॥
 यस्य त्वमुध्वो अध्वराय तिष्ठसि क्षयर्होः स सोधने ।
 सो अवीद्धिः सनिता स विपन्युभिः स शूरेः सनिता कृतम् ॥१०॥

prasañsamāno āti-
 thir ná mitríyo 'gní rátho ná védyah | tvé kshémāso āp
 santi sādhdāvas tvām rájā rayīnām || 8 || só addhā dāṣvā
 dhvaró 'gne mártah subhaga sá prasañsyah | sá dhībhi
 astu sánitā || 9 || yāsyā tvām ūrdhvó adhvarāya tīṣṭhas
 kshayādvīrah sá sādhdate | só árvadbhiḥ sánitā sá vipanyū
 bhiḥ sá śūraiḥ sánitā kṛitām || 10 || ३० ||

यस्याग्निर्गृहे स्तोमं चनो दधीन विश्ववार्यः ।
 हव्या वा वेविषद्विषः ॥११॥

yāsyāgnīr vāpur grīhé stómaṁ cāno dādhdita viśvāvā
 yah | bavyā vā vévishad víshah || 11 ||

—his speedy horses—i.e. vigorous actions—succeed in the battle field of life, and he wins brilliant fame. No evil caused by Nature or wrought by mortal man ever overtakes him. 6

O source of strength, lord of energies, may we be well favoured with your various modes of fires. May you, endowed with energy, be well disposed towards us. 7

Adorable Lord, when praised like a guest, is gracious to His friendly devotees. He is to be recognized as a lord of cosmic chariot. O Lord, verily, the virtuous find perfect security in you. You are the sovereign lord of riches. 8

O adorable Lord, may he who is the presenter of offerings be successful in getting reward. May he, O auspicious, be honoured and through his pious actions become the giver of food and wealth. 9

He, whose sacred works are blessed by your supremacy, becomes successful in life and gets children. He accomplishes his tasks through his horses, through his wise councillors and his valiant associates. 10

And so is he, in whose homes the fire divine, revered by all, is praised, and from where the divine fire conveys oblations to the all pervading Nature's bounties. 11

विप्रस्य वा स्तुवतः सहस्रो यहो मक्षतमस्य रातिषु ।
 अवोदेवमुपरिमत्यं कृधि वसो विविदुषो वचः ॥१२॥
 यो अग्निं हव्यदातिभिर्नमोभिर्वा सुदक्षमाविवासति ।
 गिरा वाजिरशोचिषम् ॥१३॥
 समिधा यो निशिता दाशददिति धामभिरस्य मर्त्यः ।
 विश्वेत्स धीभिः सुभगो जना अति द्युम्नेरुद्र इव तारिषत ॥१४॥
 तदग्ने द्युम्नमा भर यत्सासहत्सदने कं चिद्विणम् ।
 मन्युं जनस्य दृढ्यः ॥१५॥

viprasya vā stuva-
 tāḥ sahaso yaho makshūtamasya rātīshu | avódevam upá-
 martyam kṛidhi váso vividúsho vácaḥ || 12 || yó agnīm ha-
 vyádātibhir námobhir vā sudáksham ávívāsati | girā vājirā-
 śocisham || 13 || samīdhā yó nīṣitī dāśad áditīm dhāmabbir
 asya mártyaḥ | víśvét sá dbibhīḥ subhágo jánāñ áti dyu-
 mnaír udná iva tārishat || 14 || tát agne dyumnám á bhara
 yát sāsáhat sádane kām cid atrīnam | manyúm jánasya dū-
 dhyàḥ || 15 || ३१ ||

॥१६॥

येन चो वरुणो मित्रो अर्यमा येन नामत्या भगः ।
 वयं तत्ते शर्वमा गानुविन्तमा इन्द्रत्वोना विधेमहि ॥१६॥
 ते घेदग्ने स्वाभ्योऽये त्या विप्र निदधिरे नृचक्षसम् ।
 विप्रामो देव सुक्रतुम् ॥१७॥

yéna cáshte váruṇo mitró aryamá yéna násatyā bhá-
 gaḥ | vayāṃ tát te śarvasā gātuvīntamā indratvotā vidhe-
 mahi || 16 || té ghéd agne svādhyò yé tvā vipra nidadhiré
 nṛicákshasam | viprāso deva sukrátum || 17 ||

O source of strength, giver of dwellings, may you place the prayer of the devout intelligent worshipper, who is most prompt in offering, in a rank below that of the divines and above that of the mortals. 12

He, who propitiates the powerful and quick radiating fire-divine with sacrificial gifts and with reverential adoration and with praise (becomes prosperous). 13

The mortal, who adores the mother Infinity with the blazing fuel according to the prescribed modes, with his splendorous intellect shall exceed all men in renown as though he overpasses the water floods. 14

Bestow upon us, O adorable Lord, that splendour which overcomes adversities, consuming evil in our abodes, and subdues the wrath of any malignant person. 15

We adore that radiance of yours, by which the self-luminous suns known as Varuṇa, Mitra, Aryaman, Nāsatye and Bhaga shine. Through your power, may we follow that path which is protected by you, the resplendent Lord. 16

O adorable Lord, those sages are blessed by you who have established you as the observant and best benefactor of men, and the promoter of all benevolent works. 17

त इहेदि सुभग न आहुतिं ते सोतुं चकिरे दिवि ।
 त इहाजेभिजिग्युर्महद्वनं ये त्वे कामं न्येगिरे ॥१८॥
 भद्रो नो अग्निगहुतो भद्रा गतिः सुभग भद्रो अध्वरः ।
 भद्रा उत प्रशस्तयः ॥१९॥
 भद्रं मनः कृणुष्व वृत्रतुर्ये येना समत्सु सामहः ।
 अवे स्थिग तनुहि भूरि शर्येतां वनेमा ते अभिष्टिभिः ॥२०॥

tá id védim

subhaga tá áhutim té sótum cakrire diví | tá id vájebhir
 jigyor mahád dhánam yé tvé káman nyeriré || 18 || bhadró
 no agnir áhuto bhadrá rātīḥ subhaga bhadró adhvārāḥ |
 bhadrá utá prāśastayah || 19 || bhadrām mánah kṛiṇuṣva
 vṛitratúrye yénā samātsu sāsāhah | áva sthirā tanubī bhūri
 śārdhatām vanēmā te abhīṣṭibhiḥ || 20 || 32 ||

॥२३॥

ईले गिरा मनुहितं यं देवा दूतमगतिं न्येगिरे ।
 यजिष्ठं हव्यवाहनम् ॥२१॥
 तिग्मजम्भाय तरुणाय राजते प्रयो गायस्यग्नेये ।
 यः पिशते मृचताभिः सुवीर्यमग्निघृतेभिर्गहुतः ॥२२॥
 यदी घृतेभिर्गहुतो वाशीमग्निर्भरत उच्चावे च ।
 असुर इव निणिजम् ॥२३॥

ile girā mánurhitam yām devā dūtāni aratīm nyeriré |
 yājishṭham havyavāhanam || 21 || tigmājambhāya tāruṇāya
 rājate prāyo gāyasy agnāye | yāḥ piśāte sūnṛitābhiḥ su-
 vīryam agnir ghrītebhir áhutaḥ || 22 || yādī ghrītebhir áhuto
 vāṣim agnir bhārata ūc eāva ca | āsura iva nirṇijam || 23 ||

O gracious Lord, they have at morn set up the altar, have presented oblations, and have expressed the devotional love. They by their efforts earn infinite wealth, who place their affection upon you. 18

May the fire to whom all our offerings are surrendered be propitious to us. O blessed lord, may your gifts be beneficial to us, may the worship we offer be fruitful, and may our praises yield us happiness. 19

O destroyer of evils, give us that resolute mind in our struggles of life by which we may conquer in combats, and bring down all the devices of our foes. May we propitiate you by our earnest prayers. 20

I glorify you with hymns; you are the benefactor of men. Nature's bounties honour as the royal messenger, the most adorable and the bearer of sacred offerings. 21

We offer our worldly gains to the bright shining, ever-youthful radiant fire-divine, who, when glorified with sincere praises and worshipped with dedication, bestows heroic vigour. 22

Fire-divine enkindled with sacred butter sends its flames upwards and downwards as the sun disperses his rays. 23

यो हुव्यान्पैरयत्ता मनुर्हितो देव आसा सुगन्धिना ।
 विवासते वार्याणि स्वध्वरो होता देवो अमर्त्यः ॥२४॥
 यदग्ने मर्त्यस्त्वं स्यामहं मित्रमहो अमर्त्यः ।
 सहसः सूनवाहुत ॥२५॥

yó havyāny ārayata mānurhito devā āsā sugandhinā | vī-
 vāsate vāryāṇi svadhvaró bótā devó amartyah ॥ 24 ॥ yád
 agne mārtyas tvām syām ahām mitramaho amartyah |
 sāhasah sūnav āhuta ॥ 25 ॥ ३३ ॥

॥२४॥

न त्वा रासीयाभिज्ञस्तये वसो न पापत्वाय सन्त्य ।
 न मे स्तोतामतीवा न दुहितः स्यादग्ने न पापया ॥२६॥
 पितुर्न पुत्रः सुमृतो दुरोण आ देवो एतु प्र णो हविः ॥२७॥
 तवाहमग्ने ऊतिभिर्नैदिष्टाभिः सचेयु जोषमा वसो ।
 सदा देवस्य मर्त्यः ॥२८॥
 तव क्त्वा सनेयं तव रातिभिरग्ने तव प्रशस्तिभिः ।
 त्वामिदाहुः प्रमतिं वसो ममाम्ने हर्षस्व दातवे ॥२९॥
 प्र सो अग्ने तवोतिभिः सुवीराभिस्तिरते वाज्रभर्मभिः ।
 यस्य त्वं सख्यमावरः ॥३०॥

nā tvā rāsīyābhiṣastaye vaso nā pāpatváya santya | ná
 me stotāmativā ná dúrhitah syād agne ná pāpáyā ॥ 26 ॥
 pitúr ná putráḥ súbhṛito duroṇā á devān etu prā ṇo havīḥ
 ॥ 27 ॥ távāhām agna ūtibhir nēdishthābhiḥ sarceya jósham
 á vaso | sádā devāsya mārtyah ॥ 28 ॥ táva krátvā saneyam
 táva rātībhir ágne táva prāśastibhiḥ | tvām íd āhuḥ prā-
 matiṁ vaso māmāgne hārshasva dātave ॥ 29 ॥ prā sō agne
 távotibhiḥ suvīrābhis tirate vājrabharmabhiḥ | yāsya tvām
 sakhyām āvarah ॥ 30 ॥ ३४ ॥

He, the divine, who is the benefactor of man, the conveyor of oblations to heaven, the one with sweet fragrant mouth bestows desirable riches upon His adorers; He is the invoking priest, the immortal God. 24

O adorable Lord, shining with friendly radiance and worshipped with oblations, may I, who though a mortal, become immortal as you are. 25

O lord of riches, may I not be accused of cursing you, nor of sinfulness against you. Let not the chanter of these hymns feel dull of intellect or distress; may he not live in sin. 26

Let our offerings rise unto Nature's bounties, as the son cherished in his father's house. 27

O adorable Lord, the granter of riches, may I, who am a mortal, ever enjoy happiness through your proximate protections. 28

O adorable Lord, may I propitiate you by our deeds and by the oblation presented to you, and by your praises. Verily, O lord of wealth, they call you benevolent-minded. Delight, O adorable Lord, to give us ample wealth. 29

O adorable Lord, the one whose friendship you accept prospers through your favour. You grant him profound wealth, vigorous children and food. 30

॥३१॥

तव द्रप्सो नीलवान्याश ऋत्विय इन्धानः सिष्णवा ददे ।
 त्वं मेहीनामुषसामसि प्रियः क्षपो वस्तुषु राजसि ॥३१॥
 तमागन्म सोमरयः सहस्रमुष्कं स्वभिष्टिमवसे ।
 सम्राजं त्रासदस्यवम् ॥३२॥
 यस्य ते अग्ने अन्ये अमये उपक्षितो वया इव ।
 विषो न द्युम्ना नि युवे जनानां तव क्षत्राणि वर्धयन् ॥३३॥

tāva drapsó nīlavān vāśā ritvīya indhānaḥ sisṣṇav ā
 dade | tvām mahīnām uśhāsām asi priyāḥ kshapō vāstushu
 rājasi || 31 || tām āganna sōbharayaḥ saśhāsramushkaṁ sva-
 bhishtīm āvase | samrājam trāsadasyavam || 32 || yāsya te
 agne anyé agnāya upakshīto vayā iva | vípo ná dymnā ná
 yuve jānānām tāva kshatrāṇi vardhāyan || 33 ||

यमादित्यासो अद्रुहः पारं नयथ मर्त्यम् ।
 मघोनां विश्वेषां सुदानवः ॥३४॥
 यूयं राजानः कं चिच्चर्षणीसहः क्षयन्तं मानुषाँ अनु ।
 वयं ते वो वरेण मित्रार्यमन्त्स्यामेदृतस्य रथ्यः ॥३५॥
 अदान्मे पौरुकुत्स्यः पञ्चाशतं त्रासदस्युर्वधूनाम् ।
 मंहिष्ठो अर्यः सत्पतिः ॥३६॥
 उत मे प्रयिवोर्वयियोः सुवास्त्वा अधि तुग्वनि ।
 तिसृणां सप्ततीनां द्यावः प्रणेता भुवद्वसुर्दियानां पतिः ॥३७॥

yām ādityāso
 adruhaḥ pārāṁ nāyatha mārtyam | maghōnaṁ viśveshaṁ
 sudānavah || 34 || yūyām rājānaḥ kām eie carshanīsahah
 kshāyantam mānūṣhāñ ānu | vayam te vo varuṇa mītrārya-
 man syāméd rītāsya ratyāḥ || 35 || ādān me pauraṁkutsyāḥ
 pañcāśatam trasādasyur vadhūnām | māṁhishtho aryaḥ sāt-
 patih || 36 || utā me prayīvor vayīvoḥ suvāstvā ūdhi tūgvani |
 tisrīnām sapṭatinām syāvāḥ praṇetā bhuvadvasur dīyānām
 pātih || 37 || 35 ||

O showerer of happiness, the flame of your cosmic fire is blue and crackling; it becomes fresh in every season, is resplendent and agreeable. You are the dear friend of the mighty dawn, and you shine in the glimmerings of the night. 31

We, the bearers of the gifts, approach Him for protection, who is the thousand-rayed, who is worshipped by all and who is the universal sovereign and the friend of the one, whom the wicked men are afraid of. 32

O adorable Lord, all the fires are dependent upon your fire, like branches on the stem of a tree. May I, among men, magnifying your powers, become possessed of splendour like other praisers. 33

O benevolent and generous self-luminiscent suns, only you can lead the mortal to the limit of bounties of this universe. 34

O radiant suns, overcomers of the evil men, may you punish the people who harass pious devotees. O suns, known as the Vāruna, the Mitra and the Aryaman, may we lead our life true to the eternal laws. 35

O magnificent Lord, the protector of the virtuous, destroyer of the wicked, sustainer of all the wise, may you grant hundreds of brides (500) to the family of your devotee. 36

The affluent all-pervading Lord, the Lord of cattle, gives to me a present of three times seventy (210) kine, upon the completion of my duties. 37

(२०) विंशं सूक्तम्

(१-२३) पश्चिदान्युक्त्वाभ्यं सूक्तस्य काण्वः सोमरिक्त्रिभिः । मन्त्रतो देवताः ।

प्रगायः (विषमर्चां कुरुष्व, ममर्चां सतोद्भूती) उन्दः ॥

२९५४

आ गन्ता मा रिषण्यतु प्रस्थावानो मापं स्थाता समन्यवः ।

स्थिरा चिन्नमयिष्णवः ॥१॥

वीळुपविभिर्मरुत ऋभुक्षणे आ रुद्रासः सुदीतिभिः ।

इषा नो अद्या गता पुरुस्पृहो यज्ञमा सोमरीयवः ॥२॥

विद्या हि रुद्रियाणां शुष्ममुग्रं मरुतां शिमीवताम् ।

विष्णोरेषस्य मीळहुषाम् ॥३॥

20.

Ā gantā mā rishanyata prāsthāvāno māpa sthātā sa-
manyavaḥ | sthirā cin nanyayishuavaḥ || 1 || vilupavibhir
maruta ṛibhukshana ā rudrāsaḥ sudītibhiḥ | ishā no adyā
gatā puruspriho yajñām ā somariyāvaḥ || 2 || vidmā hi rud-
riyāṇām śūśhamam ugrām marūtām śīmivatām | viṣṇor
eṣasya mībhūśhām || 3 ||

वि द्वीपानि पापतन्तिष्ठदुच्छुनोभे युजन्त रोदसी ।

प्र धन्वान्यैरत शुभ्रखादयो यदेजथ स्वभानवः ॥४॥

अच्युता चिह्नो अञ्मन्ना नानन्दति पर्वतासो वनस्पतिः ।

भूमिर्यामेषु रेजते ॥५॥

vī dvīpāni pāpatan tishṭhad duchū-
nobhé yujanta ródasi | prā dhānvāny airata śubhrakhādayo
yād éjatha svabhānavaḥ || 4 || ācyutā cid vo ājmanā ā nā-
madati pārv-tāso vānaspatīḥ | bhūmir yāmeshu rejate
|| 5 || २॥

O swift-travellers, like-spirited, benders of most rigid solid things, come hither; harm us not; withdraw not from us. 1

O benevolent cloud-bearing winds, offsprings of vital cosmic forces, come to us with your brilliant, strongwheeled chariots. O invoked by all, well-disposed to benefactors, come today to bless our sacred works with abundant food. 2

We know the vigorous might of the offsprings of the cosmic vital forces, the cloud-bearing winds, the shedders of the diffusive rain. 3

When they decked with bright weapons and shining with their own lustre burst forth on the islands, even the firm set (trees) tremble. They agitate both heaven and earth, urge on the waters and cause to tremble whatever they approach. 4

At your approach the unprecipitated mountains and trees resound. The earth trembles at their coming. 5

४३७॥

अमाय वो मरुतो यातवे द्यौर्जिहीत उत्तरा बृहत् ।
 यत्रा नरो देदिशते तनूष्व त्वक्षंसि ब्राह्मोजसः ॥६॥
 स्वधामनु श्रियं नरो महि त्वेषा अमवन्तो वृषप्सवः ।
 वहन्ते अहुतप्सवः ॥७॥
 गोभिर्वाणो अज्यते सोमरीणां रथे कोशे हिरण्यये ।
 गोबन्धवः मुजानास इषे भुजे महान्तो नः स्पर्से नु ॥८॥
 प्रति वो वृषदञ्जयो वृष्णे शर्धाय मारुताय भरध्वम् ।
 हव्या वृषप्रयावणे ॥९॥
 वृषणश्चेन मरुतो वृषप्सुना रथेन वृषनाभिना ।
 आ स्येनासो न पक्षिणो वृथा नरो हव्या नो वीतये गत ॥१०॥

āmāya vo maruto yātave dyaúr jīhīta úttarā bṛihát |
 yātrā nāro dédisate tanúshv á tvākshānsi bāhvojasah ॥ 6 ॥
 svadhām ānu śrīyam nāro máhi tveshā ānavanto vṛishap-
 savah | vābante áhrutapsavah ॥ 7 ॥ góbbhir vāṇó ajyate só-
 bharīṇām rāthe kóse hiraṇyāye | góbandhavaḥ sujātāsa ishe
 bhujé mahānto na spārase ná ॥ 8 ॥ prāti vo vṛishadañjayo
 vṛishṇe śārdhāya mārutāya bharadhravam | havyā vṛishapra-
 yavṇe ॥ 9 ॥ vṛishapaśvéna maruto vṛishapsunā rāthena vṛi-
 shanābbhinā | á syenāso ná pakshīṇo vṛithā naro havyā no
 vītāye gata ॥ 10 ॥ ३७ ॥

४३८॥

समानमुज्येषां वि भ्राजन्ते रुक्मासो अधि बाहुषु । दविद्युतपृष्टयः ॥११॥
 न उग्रसो वृषण उग्रबाहवो नर्किष्टनृषु येतिरे ।
 स्थिरा धन्वा न्यायुधा रथेषु वोऽनीकिष्वधि श्रियः ॥१२॥

samānām aūjy eśhām ví bhrājante rukmāso ádhi bā-
 hūshu | dávidyutaty řištāyah ॥ 11 ॥ tā ugrāso vṛishana
 ugrābāhavo nākish tanúshu yetire | sthirā dhānvāny áyudhā
 rátheshu vó 'nikeshv ádhi śrīyah ॥ 12 ॥

At your furious rush, O cloud-bearing winds, the heaven seeks to rise higher to lend you free course. Then you, like strong armed leaders display your gleaming ornaments of your form. 6

The radiant, mighty, rain-shedding, undisguised leaders of cosmic sacrifice display their great splendour when they accept oblation. 7

The voice of these winds blends with the chanting of benevolent devotees in the receptacle of their golden chariot. May the mighty, nobly-born vital winds, brotherly to earth, be gracious to us and help us to grow food and rejoice. 8

O sprinklers of the libation, may you present the offerings to the rain-bestowing, swift-passing groups of cloud-bearing winds. 9

O vital winds, leaders of cosmic sacrifice, come like swift flying falcons in your rain-shedding and strong-horsed chariot, whose wheels bestow showers, to enjoy our offerings. 10

Their decoration is the same; their ornaments of gold are bright upon their arms. Their lances glitter splendidly. 11

They are fierce, vigorous and strong-armed. They need not exert to defend their bodies from attack. Their bows and arrows are ready in their chariots. The glory (of conquest) over armies is yours. 12

येपामणो न सप्रथो नाम त्वेषं शश्वनामेकमिन्द्रजे ।
 वयो न पित्र्यं सहः ॥१३॥
 तान्वन्दस्व मरुतस्तौ उपं स्तुहि तेषां हि धुनीनाम् ।
 अगणां न चर्मस्तदेपां दाना मृक्ता तदैषाम् ॥१४॥
 सुभगः स वे ऊतिष्वास पूवीसु मरुतो व्युष्टिषु ।
 या वा नूनमुतासति ॥१५॥

yéshām árho ná
 sapratho náma tveshām śaśvatām ékam íd bhujé | váyo ná
 píttryam sáhaḥ ॥ 13 ॥ tām vandasva marútaḥ tām úpa stuhi
 téshām hí dhúnínām | aráñām ná caramás tát eshām dānā
 mahná tát eshām ॥ 14 ॥ subhágah sá va útishv ása púrvāsu
 maruto vyūstīshu | yó vā nūnam utāsatī ॥ 15 ॥ १३

॥१६॥ यस्य वा युयं प्रति वाजिनो नर आ हव्या वीतये गृथ ।
 अभि प धुमैरुत वाजसातिभिः सुम्ना वो धूतयो नशत् ॥१६॥
 यथा रुद्रस्य सूनवो दिवो वशन्त्यसुरस्य वेधसः । युवानुस्तथेदसत् ॥१७॥
 ये चाहन्ति मरुतः सुदानवः सन्मीळहृषश्चरन्ति ये ।
 अतश्चिदा न उप वस्यसा हृदा युवान आ ववृध्वम् ॥१८॥
 यूने ऊ पु नविष्ठया वृष्णाः पावकाँ अभि सोभरे गिरा ।
 गाय गा इव चर्कषत् ॥१९॥

yāsya vā yūyān prāti vājīno nara ā havyā vītāye ga-
 tbā | abhī śā dyumnaír utā vājasātibhiḥ sumnā vo dhū-
 tayō naṣat ॥ 16 ॥ yāthā rudrāsya sūnāvo divó vaśanty āsu-
 rasya vedhāsaḥ | yūvānaḥ tāthéd asat ॥ 17 ॥ yé cāranti
 marútaḥ sudānavaḥ smān mīlhuśhaḥ cāranti yé | ātaḥ cid
 ā na úpa vāsyasā hṛidā yūvāna ā vavṛidhvam ॥ 18 ॥ yūna-
 ū sbū nāvīṣṭhayā vṛīṣṇaḥ pāvakāñ abhī sobhare girā |
 gāya gā iva cārkrīṣhat ॥ 19 ॥

The unique and illustrious name of all of them extends like a wide-spread sea; they all enjoy, and their life-power is like the ancestral might. 13

Pay honour to these loud-roaring cloud-bearing vital winds, of whom none is the last, and admire excellent wheel-spokes of their car. That is why, their gifts are so munificent. 14

O vital winds, fortunate is he, who in old days has been secure in your protection, as is he, who is enjoying it today. 15

O leaders, agitators of everything, that sacrificer is fortunate, to whose worship you come to bless and protect, and who enjoys the felicity together with abundant viands and glory bestowed by you. 16

May this our praise be fruitful, so that ever-youthful offsprings of cosmic vital forces, creators of the cloud, coming from firmament, be pleased with us. 17

O youthful cloud-bearing winds, the showerers of rain, may you, approaching us with benevolent hearts, grant prosperity to those liberal devotees, who worship you and who propitiate you with zeal and oblation. 18

O performer of benevolent works, may you praise with your fresh songs, and urge the young purifying clouds as a farmer drags his bulls. 19

साहा ये सन्ति सुष्टिहेव हव्यो विश्वासु पृतु होतृषु ।
वृष्णश्चेन्द्राक्ष सुश्रवस्तमान्गिरा वन्दस्व मरुतो अहं ॥२०॥

sāhā yé sánti mushtihéva há-
vyo vísvāsu prītsū hótṛishu | vṛṣṇaṣ candrān ná suśrā-
vastamān girā vāndasva marūto āha ॥ 20 ॥ ३० ॥

गावश्चिद्धा समन्यवः सजात्येन मरुतः सर्वन्धवः ।
रिहते ककुभो मिथः ॥२१॥
मर्तेश्चिद्धो नृतवो रुक्मवक्षस उप भ्रानूत्वमार्यति ।
अधि नो गात मरुतः सदा हि व आपित्वमस्ति निघृवि ॥२२॥
मरुतो मारुतस्य न आ भेषजस्य वहता सुदानवः ।
यूयं सखायः सप्तयः ॥२३॥
याभिः सिन्धुमवथ याभिस्तृवथ याभिर्दशस्यथा किविम ।
मयो नो भूतोतिभिर्मयोभुवः शिवाभिरसचद्विषः ॥२४॥
यत्सिन्धो यदसिक्न्यां यत्समुद्रेषु मरुतः सुबर्हिषः ।
यत्पर्वतेषु भेषजम् ॥२५॥

gāvaṣ cid ghā samanyavaḥ saajātyēna marutaḥ sāban-
dhavaḥ | ribaté kakūbho mithāḥ ॥ 21 ॥ mārtaṣ cid vo nṛi-
tavo rukmavakshasa ūpa bhrātṛitvām āyati | ādhi no gāta
marutaḥ sādā hī va āpitvām āsti nīdhruvi ॥ 22 ॥ māruto
mārutasya na ā bheshajāsya vahatā sudānavaḥ | yūyām
sakhāyaḥ saptayaḥ ॥ 23 ॥ yābhiḥ sīndhum āvatha yābhis
tūrvatha yābhir daśasyāthā krīvim | māyo no bhūtotībhir
mayobhuvah śivābhir asacadvishah ॥ 24 ॥ yāt sīndhau yād
āsiknyām yāt samudréshu marutaḥ subarhishah | yāt pārva-
teshu bheshajām ॥ 25 ॥

Honour with praise the cloud-bearing winds, the senders of rain, the givers of pleasure, the liberal bestowers of food, and who, like a celebrated boxer, overcomes his challengers in every fight. 20

The cloudy winds which are of equal wrath and vigour, the offsprings of the mother interspace, related by a common origin, they, one by one, finally occupy all the quarters of the horizon. 21

O the cloud-bearing winds, dancing through in the midspace, and decorated with golden breast-plates (at the time of thunder and lightning), any mortal who invokes you, gets your vigour and rigour (i.e. your brotherhood). May you be favourably inclined to us, as we crave for your affinity, that would be available to us in due time. 22

O bounteous, friendly, and swift-gliding clouds, bring to us the boon of medicaments that belong to your group. 23

O bringers of delight, the unconquerable by adversaries, may you bestow happiness upon us, and also provide us with those auspicious protections with which you guard the oceans and with which you destroy evils and with which you furnish streams of water. 24

O kind-hearted cloud-bearing winds, whatever healing balm you provide to rivers, channels, oceans, or mountains or whatever they contain, may you come (with them). 25

विश्वं पश्यन्तो विमृथा तनूष्या तेना नो अधि वोचत ।
क्षमा रपो मरुत आतुरस्य न इष्कर्ता विहृतं पुनः ॥२६॥

vīśvam páśyanto bibhṛithā tanūśhv
ā tēnā no ádhi vocata | kshamá rápo maruta áturaśya na
iśbkartā víhṛutam pūnah || 26 || 40 ||

[मय पतुर्पेऽनुवाकः ॥]

(२१) एकविंशं सूक्तम्

(१-१८) महादशार्चंस्याम्य सूक्तस्य काण्वः सोमतिक्रिषिः । (१-१९) प्रयमादिनोदशार्चमिन्द्रः, (१७-१८) सप्त-
दशरादयोश्च चित्रस्य दानन्तुतिर्देवते । प्रगाथः (विषमर्चा कङ्कप्, समर्चा सतोद्गती) छन्दः ॥

॥१॥ वयमु त्वामपूर्य्य स्थुरं न कश्चिद्भरन्तोऽवस्पवः ।
वाजे चित्रं हवामहे ॥१॥
उप त्वा कर्मन्तये स नो युवोग्रश्चक्राम यो धृषत् ।
त्वामिद्वयवितारं ववमहे सखाय इन्द्र सान्तिम् ॥२॥
आ याहीम इन्द्रोऽश्वपते गोपत उर्वरापते । सोमं सोमपते पिब ॥३॥
वयं हि त्वा बन्धुमन्तमबन्धवो विप्रास इन्द्र येमिम ।
या ते धामानि वृषभ तेभिरा गंहि विश्वेभिः सोमपीतये ॥४॥
सीदन्तस्ते वयो यथा गोश्रूति मधौ मदरे विवक्षणे ।
अभि त्वामिन्द्र नोनुमः ॥५॥

21.

Vayám u tvám apūrvya sthūrám ná kác cid bháranto
'vasyávaḥ | váje citráṃ havāmahe || 1 || ūpa tvā kármann
ūtáye sá no yúvogrāś cakrāma yó dhṛishát | tvám íd dhy'
āvitāraṃ vavṛimáhe sákhāya indra sánasím || 2 || ā yāhímá
índavo 'śvapate gópata ūrvarāpate | sōmaṃ somapate piba
|| 3 || vayám hí tvā bāndhumantam abandhāvo víprāsa indra
yemimá | yá te dhāmāni vṛishabha tébbir ā gahi víśvebbhiḥ
sōmapītaye || 4 || sídantas te váyo yathā gōśrīte mādhaus
madiré vivákshāne | abhí tvám indra nōnumaḥ || 5 || 1 ||

O cloud-bearing winds, observants of the entire universe, you carry all (these healing balms) on your body; so, may you be pleased to instruct us the way to use them. Let the sick and wicked be cured; may the sick reestablish his enfeebled frame. 26

21

O unparalleled Lord, possessor of marvellous wealth and wisdom, desirous of your protection, we invoke you as men call stout men for help. 1

O resplendent Lord, we depend on you for protection at all our sacred works. You are ever young, fierce and resolute; may you come to us. We, your friends, rely upon you as our protector and benefactor. 2

O Lord of vigour, of wisdom, and of cornland, Lord of splendour, may you come and drink the effused elixir of sweet devotion. 3

O Lord of resplendence, we are enlightened, but destitute of loving relations. Let us connect ourselves with you, as you are our best loving relation. O, showerer of blessings, come to us with all your glories, to drink the elixir of devotional love. 4

Gathering like a flock of birds, by the side of your exhilarating, heaven-bestowing, celestial beverage mixed with devotion, we repeatedly glorify you, O Lord of resplendence. 5

॥२॥

अच्छा च त्वेना नमसा वदामसि किं सुहुभिहि दीधयः ।
 सन्ति कामासो हरिवो वृदिष्टं स्मो वयं सन्ति नो धियः ॥६॥
 नृना इदिन्द्र ते वयमुती अभूम नहि नू ते अद्रिवः ।
 विद्वा पुरा परीणसः ॥७॥
 विद्वा संखित्वमुत शूर भोज्यमा ते ता वज्रिणीमहे ।
 उतो समस्मिन्ना शिशिहि नो वसो वाजे सुशिप्र गोमति ॥८॥
 यो न इदमिदं पुरा प्र वस्य आनिनाय तमु वः स्तुषे ।
 सखाय इन्द्रमुतये ॥९॥
 हर्यश्च सत्पतिं चर्षणीसहं स हि प्मा यो अमन्दत ।
 आ तु नः स वयति गव्यमश्व्यं स्तोतृभ्यो मघवा इतम् ॥१०॥

achā ca tvainā nāmāsa vādāmasi kīm mūhuṣ cid vī
 dīdhayah | śānti kāmāso harivo dadish tvām smó vayām
 śānti no dhīyah || 6 || nūtnā id indra te vayām ūtī abhūma
 nahī nū te adrīvaḥ | vidmā purā pārīṇasaḥ || 7 || vidmā sa-
 khitvām utā ṣūra bhojyām ā te tā vajrinm īmahe | utó sa-
 masminn ā ṣīṣihi no vaśo vāje suṣipra gómati || 8 || yó na
 idám-idam purā prā vāsya ānināya tām u va stushe | sá-
 khāya índram ūtāye || 9 || hāryaśvam sátpatim earshanīśa-
 ham sá hi shmā yó āmandata | ā tú naḥ sá vayati gāvyaṁ
 āśvyam stotrībhyo maghāva śatām || 10 || ॥

॥३॥

त्वया ह त्वय्युजा वयं प्रति श्वसन्तं वृषभ ब्रुवीमहि ।
 संस्थे जनस्य गोमतः ॥११॥
 जयेम कारे पुरुहूत कारिणोऽभि तिष्ठेम दुह्यः ।
 नृभिर्वृत्रं हन्याम शूश्र्याम चावैरिन्द्र प्र णो धियः ॥१२॥

tvāya na svīd yujā vayām prāti śvasāntam vṛishabha
 bruvīmahi | samsthé jānasya gómataḥ || 11 || jāyema kārē
 puruhūta kārīno 'bhī tisthēma dūdhyaḥ | nṛībhir vṛitrām
 hanyāma śūśryāma cāver indra prā no dhīyah || 12 ||

We repeat to you our praises with reverential prayer. Why do you still hesitate ? O master of vigour, you are liberal; let our desires be granted. We are yours and our hymns are for you. 6

O wielder of the bolt of justice, not in recent times alone, have we obtained your protection; we do not yet know of anyone, old and aged, who is a greater benefactor than you. 7

O possessor of adamantine will power, we acknowledge your friendship, and your rich rewards to be enjoyed through you, and solicit both of them of you. O giver of dwellings, Lord of excellent splendour, may you sustain us in all abundance and in cattle and milk. 8

O my friends, I glorify that Lord of resplendence, who brings to us of old this or that excellent wealth. 9

The one, who glorifies the Lord of energies, the protector of the good, the over-comer of enemies, obtains happiness. May the bounteous Lord bestow upon his worshippers hundreds of riches in cattle and horses. 10

O showerer of blessings, may we, with you as our ally, withstand the man, who, in alliance with a man possessing vast wealth, assails us in contest. 11

O much invoked Lord of resplendence, may we conquer in battle those contending against us; and may we resist the malignant. May we, aided by the leaders, destroy the demon of evil forces; may we be prosperous, and may you protect our sacred works. 12

अ॒भ्रा॒तृ॒व्यो अ॒ना त्वम॑ना॒पिरिन्द्र॑ ज॒नुषा॑ स॒नाद॑मि ।
 यु॒धेदा॑पि॒त्वामि॑च्छसे ॥१३॥
 नकी॑ रे॒वन्ते॑ स॒ग्याय॑ वि॒न्दसे॑ पी॒यन्ति॑ ते सु॒ग॒श्चः ।
 यदा॑ कृ॒णोपि॑ न॒दनुं॑ स॒मह॑म्यादि॒त्पि॒तेय॑ ह॒यसे ॥१४॥
 मा ते॑ अ॒माजु॑रं यथा॒ मृ॒गस॑ इन्द्र॒ स॒ग्ये त्वा॑वतः ।
 नि प॑दाम् स॒चा मु॑ने ॥१५॥

abhrā-

trīvyó aná tvám ánapir indra janúshā sanád asi | yudhéd
 āpitvām icchase || 13 || náki revántam sakhyāya vindase pí-
 yanti te surāṣvāḥ | yadā kṛṇóshi nadanūm sám ūhasy ād
 it pitēva hūyase || 14 || mā te amājūro yathā mūrāsa indra
 sakhyé tvāvataḥ | ní shadāma sácā sūtē || 15 || *

मा ते॑ गो॒दत्र॑ नि॒रग॑म॒ राध॑स इन्द्र॒ मा ते॑ गृ॒हाम॑हि ।
 दृ॒ळ्हा चि॒द्व्यः प्र॑ मृ॒शाभ्या॑ भ॒र न ते॑ दा॒मान॑ आ॒द॒भे ॥१६॥
 इन्द्रो॑ वा घे॒दिय॑न्म॒धे म॑र॒स्वती॑ वा सु॒भगा॑ दु॒र्ध्वमु॑ ।
 त्वं वा॑ चि॒त्र दा॑युषे ॥१७॥
 चि॒त्र इ॒द्राजा॑ रा॒जका॑ इ॒द॒न्युके॑ यु॒के म॑र॒स्वती॑मनु ।
 प॒र्जन्य॑ इव॒ तन॑न्नि॒द्रि वृ॒ष्ट्या॑ म॒हस्म॑म॒युता॑ द॒दत॑ ॥१८॥

mā te godatra nīr arāma rādhasa indra mā te grīha-
 mahi | dṛiḥhā cid aryāḥ prā mṛṣābhy ā bhara nā te da-
 māna ādābhe || 16 || indro vā ghéd iyan maghān sārasyati
 vā subhāgā dadīr vāsu | tvām vā citra daśūshe || 17 || citra
 it rūjā rājaka it anyaké yaké sārasyatim ānu | parjanya
 iva tatānad dhī vṛiṣṭyā sahāsrām ayūtā dādat || 18 || *

O resplendent Lord, since eternity you have neither rival nor any companion. Surely you seek company of one who loves to fight against the odds of life. 13

Surely you do not acknowledge friendship of the wealthy man. Those who are puffed up with wine offend you. When invoked as a protector, you promote sacred worship and expel niggardliness. 14

O Lord of resplendence, let us not, like fools, disregard your friendship, and lose for nothing a friend like yours. Let us all assemble together to accomplish the sacred duties. 15

O resplendent Lord, giver of cattle, may we not miss your gracious gifts; let us not accept it from anyone other than you. May you, O Lord, confirm to us permanent riches; bestow them upon us. Your gifts can never be made vain. 16

Is it not the resplendent Lord, that gives to the liberal donor so much affluence? Or is it not the auspicious divine speech, that gives such a marvellous treasure? Surely it is you, O wondrous Lord, who gives it. 17

Verily the wonderful Lord, giving thousands and tens of thousands to His people, overspreads His glory, far beyond, than what other petty kinglings, on the river side, could do. The lord of clouds overspreads the earth with rain. 18

(३५) दानिदो वृषस

(१-२) अष्टादशवारस्य सवस्य क्षणः सोमसिद्धिः । अश्विनो देवत । (१-५) अश्वमर्दिपद्वो वषाप
 (विषमवा वृद्धो, समवा सवोवृद्धो) । (३) सवस्या वृद्धो । (४) अष्टम्या अनुपुष । (५-१२, १३-१४)
 नवमर्दिपद्वो वषादश्याऽश्याऽश वाहः श्वायः (विषमवा वृद्धः, समवा सवोवृद्धो) ।
 (१५) गताम्या वृद्धः । (१६) दशम्याश्च मयस्योतिस्विपुष दन्तामि ॥

॥५॥

ओ त्यमंक्ल आ रथम्या दंसिप्रमुतये ।
 यमश्चिना सुहवा रुद्रवर्तनी आ सूर्याये तस्थथुः ॥१॥
 पूर्वापुषं सुहवं पुरुस्पृहं भुज्यं वाजेषु पृथ्व्यम् ।
 सचनयन्तं मुमन्तिभिः सोभरे विहेपसमनेहसम् ॥२॥

22.

Ó tyám ahva á rátham adyá dānsishtham ūtāye | yám
 aśvinā suhavā rudravartanī ā sūryāyai tasthāthudḥ || 1 ||
 pūrvāpūṣhaṁ suhavam purusprīhaṁ bhujyāṁ vājeshu pūr-
 vyam | sacanāvantam sumantiभिः sobhare vīdveshasam ane-
 hāsam || 2 ||

इह त्या पुरुभृतामा देवा नमोभिरश्विना ।
 अर्वाचीना स्वयमे करामहे गन्तारा दाशुषो गृहम् ॥३॥
 युवो रथस्य परि चकमीयत ईमान्यद्वामिषण्यति ।
 अस्मा अन्ध्रा मुमन्तिवी शुभम्यनी आ धेनुरिव धावतु ॥४॥
 रथो यो वो त्रिवन्धुरो हिरण्यभीशुरश्विना ।
 परि द्यावापृथिवी भूपति श्रुतस्तेन नासत्या गतम् ॥५॥

iḥā tyā parabhūtāna devā nāmobhir aśvinā |
 arvācinā sv āvase karāmahe gāntārā daśuṣho grīhām || 3 ||
 yuvō rāthasya pāri cakrām iyata īrmānyād vām iṣhaṇyati |
 asmān āchā sumatīr vām śubhas pati ā dhenur iva dhā-
 vatu || 4 || rātho yō vaṁ trivandhurō hiraṇyabhoṣur aśvina |
 pāri dyavapṛithivī bhūṣhati śrutās tēna nasatyā gatam
 || 5 || ॥

I invoke today for our protection that splendid cosmic chariot, on which, O adorable twin-divines, ascending along the red-coloured paths, you proceed to wed the divine dawn. 1

O pious benefactor, celebrate with praises the chariot, which is the supporter of former (praisers), easily invoked, much-longed for, the preserver, the foremost in battles, reliable, the scatterer of enemies, and without a rival or foe. 2

We incite by our adorations on this occasion the omnipresent twin-divines, the overcomers of foes, so that they may come down for our protection and proceed to the dwelling of the worshipper. 3

One of the wheels of your chariot moves in every direction; the other, speeds for you on its onward course. O Lords of rain, let your benevolence hasten towards us as a cow to her calf. 4

O twin-divines, your celebrated chariot has a triple seat and reins of gold. That famous chariot traverses the heaven and earth, thereon, O ever-true divines, come to us. 5

|

॥६॥

दशस्यन्ता मनवे पूर्य दिवि यं वृकेण कर्षथः ।
 ता वामूच मुमतिभिः शुभस्पती अश्विना प्र स्तुवीमहि ॥६॥
 उप नो वाजिनीवम् यानमृतस्य पृथिभिः ।
 येनस्तुति वृषणा वामदस्यं मेह धन्वाय जिन्यथः ॥७॥

dasasyāntā mānave pūrvyāṃ divi yāvaṃ vṛkeṇa karṣa-
 thah | tā vāmū adyā sumatībhiḥ śubhas pati āśvina prā stu-
 vīmahi ॥ 6 ॥ ūpa no vajinīvasū yatām ṛtāsya pathībhiḥ | yé-
 bhis trikṣhīm vṛṣhaṇā trasadasyavām mahé kshatrāya jūn-
 vathah ॥ 7 ॥

अयं वामद्विभिः मुनः सोमो नरा वृषण्वम् ।
 आ यानं सोमपीतये पिबन्तं दाशुषो गृहे ॥८॥
 आ हि रुहन्मश्विना रथे कोशे हिरण्यये वृषण्वम् ।
 युञ्जथां पीवर्गिरिपः ॥९॥

ayāṃ vām ādribhiḥ sutāḥ sōmo nara vṛṣhaṇ-
 vāsu | ā yatām sōmapitaye pibatam dāśuṣho grīhé ॥ 8 ॥ ā
 hī ruhātam āśvina rāthe kōṣe hiraṇyāye vṛṣhaṇvasū | yuñ-
 jāthan pīvarir īśah ॥ 9 ॥

याभिः पृक्थमवैथो याभिर्गृध्रिणुं याभिर्वृश्चं विजोषमस ।
 नाभिर्नो मुक्ष नृयमश्विना गन्तं भिष्यन्तं यदार्तुम ॥१०॥

yābhiḥ pakthām āvatho yābhir
 ādhriguṇ yābhir babhrām vījoshasam | tābhir no makṣhū
 tūyān āśvinā gatam bhishajyātam yād āturam ॥ 10 ॥ ० ॥

O twin-divines, Lords of splendour, bestowing upon mankind the rain from the firmament, you enable him to cultivate the soil with plough and reap the barley. Now, therefore, we exalt you both with praises. 6

O twin-divines, lords of precious wealth, showerers of blessings, come to us by those paths of eternal cosmic order, by which you have been going to cherish the fearless men, the overcomers of lawless robbers, and grant them vast wealth. 7

O leaders of cosmic sacrifice, affluent in rain, this elixir of divine love has been expressed by the hard work (grinding with stones) for you; come to enjoy this elixir. May you be pleased to drink it in the dwelling of the pious worshipper. 8

O twin-divines, Lords of plenteous wealth, ascend your cosmic golden chariot, a store-house of coarse food and bring it to us. 9

O twin-divines, with speed come to us with those protections with which you cure the rickety, the rheumatic and the leucodermic patients while they are engaged in propitiating you, and administer medicine to the sick. 10

॥ ३ ॥

यदध्रिगावो अध्रिगु इदं चिदहो अश्विना हवामहे ।

यये गीर्भिर्विपुन्यवः

॥ ११ ॥

ताभिग यानं वृषणोप मे हवे विश्वम् विश्वार्यम् ।

इपा मंहिष्टा पुरुभूतमा नरा याभिः क्रिवि वावधुस्ताभिग गनम् ॥ १२ ॥

ताविदा चिदहानां तावश्विना वन्दमान उप व्रुवे ।

ता ऊ नमोभिर्गमहे

॥ १३ ॥

ताविष्टोपा ता उपमि शुभम्पती ता यामवृद्धवर्तनी ।

मा ना मनाय रिपवे वाजिनीवसु परे रुद्रावति स्वतम् ॥ १४ ॥

आ सुगम्याय सुगम्यै प्राणा रथेनाश्विना वा सध्वणा ।

हवे पिनेव सोभरी

॥ १५ ॥

yād ādhrigāvo ādhrigū idā cid āho aśvina hāvamahe
vayāṃ girbhīr vipanyāvaḥ ॥ 11 ॥ tābhīr ā yātaṃ vṛṣaṇōpa
me hāvaṃ viśvāpsuṃ viśvāryaṃ | iśā māṇhishṭhā puru-
bhūtama nara yābhiḥ kriviṃ vavridhūs tābhīr ā gataṃ ॥ 12 ॥
tāv idā cid āhānāṃ tāv aśvina vāndamāna ūpa bruve | tā
u nāmōbhīr imāhe ॥ 13 ॥ tāv id doṣhā tā uśhāsi subhās
pāti tā yāman rudrāvartanī | mā no mātaya ripāve vajin-
vasu parō rudrav āti khyatam ॥ 14 ॥ ā sūgmyaya sūgmyam
prātā rāthenaśvina vā sakshānī | huvē pitēva sōbhari
॥ 15 ॥ १ ॥

॥ ४ ॥

मनोजवसा वृषणा मदच्युता मक्षुगमाभिरुतिभिः ।

अगताच्चिदृतमस्मे अवमे पूर्वाभिः पुरुभोजसा ॥ १६ ॥

आ नो अश्ववदश्विना वनिर्यामिष्टं मधुपातमा नरा ।

गोमदस्या हिरण्यवत

॥ १७ ॥

mānojavasā vṛṣaṇa madacyutā makshuṅgamābhīr uti-
bhiḥ | arāttac cid bhūtam asmé āvase purvibhiḥ purubho-
jasa ॥ 16 ॥ ā no aśvavad aśvina vartir yāsisṭtam madhu-
pātamā narā | gōmad dasrā hīraṇyavat ॥ 17 ॥

We, the dedicated chanter, continuously invoke you with our hymns, while you speedily go to the assigned duty at the dawn of the day. 11

O showerers of blessings, leaders, come in response to my manifold all propitiating invocations with your necessary protections; you are munificent in gifts, overcomers of numerous foes and augmenters of hard workers. May you come with your protections hitherward. 12

I address to both of these twin-divines, whom I adore with reverence at break of day. 13

We adore those protectors of pious persons, traversers of fierce paths, at eve, at dawn, and at mid-day. Therefore, O vital powers, Lords of nourishing food, hereafter give us not utterly as prey to mortal foe. 14

O inseparable twin-divines, may you bring happiness in your chariot at early dawn for me, who solicits happiness of you. The pious devotee invokes you both in the same way as his father (did). 15

O swift as thought, the showerers of blessings, the humiliator of the arrogant, givers of enjoyment to many, may you be ever near to us for our security, with your many and prompt protections. 16

O twin-divines, wonder-workers, drinkers of the sweetness, O leaders, come to our dwellings, abounding with horses, with cattle and with gold. 17

मुद्रावर्गं मुवीर्यं मुष्टु वार्यमनावृष्टं रक्षस्विना ।
अस्मिन्ना वामायाने वाजिनीवासु विश्वा वामानि धीमहि ॥१८॥

suprāvargāṃ

suvíryaṃ sushṭbū vāryaṃ ánādhṛishtaṃ rakshasvínā | asmínn
ā vām āyāne vājiniवासु vísvā vāmāni dhīmahi || 18 || १८ ||

(२३) यथाविधिं मृत्यु

(१-३) विनाहृतम्याम्य मृतस्य देवश्चो विश्वमना क्रियः । अग्निर्देवता । उक्ताः ८२२ ॥

॥१॥ ईलिष्वा हि प्रतीव्यं यज्ञस्य जानवेदमम् । चरिष्णुधूममगृभीतशोचिपम् ॥१॥
दामानं विश्वचर्पणेऽग्निं विश्वमनो गिरा । उत स्तुपे विष्पधर्मो ग्थानाम् ॥२॥
येषामावाध ऋग्मिय इषः पूक्षश्च निग्रमे । उपविद्वा वक्त्रिर्विन्दते वसु ॥३॥
उदस्य शोचिरस्थाहीदियुषो व्यजरेम् । तपुर्जम्भस्य सुद्युतो गणश्रियः ॥४॥
उदु तिष्ठ स्वध्वर स्तवानो देव्या कृपा ।
अभिरत्या भासा बृहता शुशुक्निः ॥५॥

23.

Īlishvā hí prativyāṃ yājasva jātāvedasam | carishṇūdhubū-
mam āgribhītaśocisham || 1 || dāmānam viśvacarshane 'gnīm
viśvamaṇo girā | utā stushe viśhpardhaso rāthānam || 2 ||
yēshām ābādhā ṛigmya ishāḥ priksṥāḥ ca nigrābhe | upa-
vidā vāhnir vindate vāsu || 3 || ūd asya śocir asthād didi-
yūsho vy ājāram | tāpurjāmbhasya sudyūto gaṇasṛiyah || 4 ||
ūd u tiṣṭha svadhvara stāvāno devyā kṛipā | abhikhyā
bhāsā bṛihatā śuśukvāniḥ || 5 || १८ ||

May we obtain from you that wealth which is spontaneously bestowed, which is strong, firm, excellent, and unassailable by lawless people. At your coming this way, may we obtain from you, Lords of ample wealth and wisdom, all good things. 18

23

May you adore that omniscient fire divine, who encounters enemies, whose smoke wanders at will and who is of unobstructed radiance. 1

May you, the all-beholding, and the beloved of all, commend with songs the fire-divine, who gives means of conveyance to the unenvious devotees. 2

The (fire-divine), the bearer of oblations, is the repeller of foes and is to be glorified by hymns. He arrests the food and drink, and also takes away wealth of those of whom he fore-knows (the neglect of sacrifices). 3

His imperishable lustre and radiance rise high. His bright blazing teeth, like flames, are glorious among all the people. 4

O embodiment of benevolence, the one who is worthily worshipped and glorified, may you rise up with celestial lustre. Verily, you are radiant with lofty splendour. 5

॥१०॥ अग्ने याहि सुशस्तिभिर्हव्या जुह्वान आनुषक् । यथा दूतो बभूव हव्यवाहनः ॥६॥
 अग्निं वः पुर्य हुवे होतारं चर्षणीनाम् । तमयावाचा गृणे तसु वः स्तुषे ॥७॥
 यज्ञेभिरद्रुतकृतुं यं कृपा सुदयन्त इत् । मित्रं न जने सुधितमृतावनि ॥८॥
 ऋतावानमृतायवो यज्ञस्य सार्धनं गिरा । उपो एनं जुजुषुर्नमसस्पदे ॥९॥
 अच्छा नो अङ्गिरस्तमं यज्ञसो यन्तु संयतः ।
 होता यो अस्ति विद्वा यज्ञस्तमः ॥१०॥

ágne yāhi susastībhīr havyā jūhvana ānushāk | yāthā
 dūtō babhūtha bavyavābanah || 6 || agnīm vaḥ pūrvyām huve
 hōtāraṁ carshaṇīnām | tāṁ ayā vācā gṛiṇe tām u va stushe
 || 7 || yajñēbhīr ādbhutakratuṁ yām kṛipā sūdāyanta it |
 mitrām nā jāne sūdhitam ṛitāvani || 8 || ṛitāvānam ritāyavo
 yajñāsya sādhanam girā | ūpo enaṁ jujushur nāmasas padē
 || 9 || āchā no aṅgīrastamaṁ yajñāso yantu samyātaḥ | hōtā
 yō āsti viksov ॐ yaśastamah || 10 || 10 ||

॥११॥ अग्ने तव त्वे अजरेन्धानासो बृहद्भाः । अश्वा इव वृषणस्तविषीयवः ॥११॥
 स त्वं न ऊर्जा पते रयि रास्व सुवीर्यम् । प्रावन्स्तोके तनये समत्स्वा ॥१२॥
 यद्वा उ विस्पतिः शितः सुप्रीतो मनुषो विशि ।
 विश्वेदुमिः प्रति रक्षीसि सेधति ॥१३॥

agṇe tava tyé ajarēndhānāso bṛihād bhāḥ | āśvā iva
 vṛiṣbaṇas tavishīyāvah || 11 || sā tvām na ūrjām pate rayīm
 rāsva suvīryam | prāva nas toké tānaye samātsv ā || 12 ||
 yād vā u viṣpātīḥ śitāḥ sūpṛīto mānusho viśi | viśvēd
 agnīḥ prāti rākshāṁsi sedhati || 13 ||

O fire-divine, you are called straight to our offerings. Please come through our eulogies, for you have been our messenger and the bearer of oblations. 6

I invoke for you the fire-divine, who is the ancient ministrant priest of men. I praise him with this hymn, and glorify him for you. 7

It is he, who is marvellous in his working, whom they animate with solemn ceremonies. He is kind as a friend to those men, who preserve the sanctity of the eternal laws. 8

O law-lovers, adore him with praise at the place of work and worship. He is gratified by worship and is the accomplicher of the sacrifice. 9

Let all our sacred performances be presented to chief of the fire priests, the most illustrious amongst men. 10

O undecaying fire-divine, all these vast enkindled lights, shining like horses and like stallions, and showing forth their strength, belong to you. 11

O Lord of fuel and energy, may you give us riches, combined with heroic strength, and defend us, with our sons and grandsons, in our struggles. 12

When the fire-divine, the lord of men, is sharpened by sacrifice, and is well pleased to be present in the homes of mankind, he averts all evil spirits from you. 13

श्रुष्ट्यग्निं नवस्य मे स्तोमस्य वीर विस्पते ।

नि मायिनस्तपुषा रक्षसो दह ॥१४॥

न तस्य मायया च न रिपुरीशित मर्त्यैः । यो अग्नये ददाश हव्यदातिभिः ॥१५॥

śrushty āgne nāvasya

me stómasya yira vispate | ní mayínaś tāpusha rakshásō
daha || 14 || ná tāsya māyāyā canā ripúr īśita mārtyah | yō
agnāye dadāśa havyādātibhiḥ || 15 || ॥

॥१६॥ व्यश्वस्त्वा वसुविदमुक्षप्युरग्रीणादृषिः । महो राये तमु त्वा समिधीमहि ॥१६॥
उशना काव्यस्त्वा नि होतरमसादयत् । आयजि त्वा मनेवे जातवेदसम् ॥१७॥

vyāśvas tva vasuvídam ukshanyúr agrīṇad ṛishih | mahó
rayé tām u tvā sām idhīmahi || 16 || uśānā kavyās tvā ní
hōtaram asadayat | ayajīm tvā mánave jātavedasam || 17 ||

विश्वे हि त्वा सजोषसो देवासो दुत्तमक्रत । श्रुष्टी देव प्रथमो यज्ञियो भुवः ॥१८॥
इमं घा वीरो अमृतं दूतं कृष्वीत् मर्त्यैः । पावकं कृष्णवर्तनिं विहायसम् ॥१९॥
तं हुवेम यतस्त्रुचः सुभासं शुक्रशोचिषम् । विशाममिमजर् प्रनमीड्यम् ॥२०॥

viśve hí tvā sajóshaso deváso dutám ákrata | śrushtí deva
prathamó yajñíyo bhuvah || 18 || imám gha viró aurítam
dutám kṛiṇvita mārtyah | pāvakam kṛishṇāvartaniṁ víha-
yasam || 19 || tām huvema yatásrucaḥ subhásam śukráśo-
cisham | viśām agnīm ajāram pratnām íḍyam || 20 || ॥

O brave fire-divine, lord of men, on hearing my new praise, may you consume the guileful lawless people with your flames. 14

No hostile mortal can ever prevail by fraud over him, who serves fire-divine well with sacred presentations. 15

The fast-moving austere sage, the showerer of virility, has been adoring you, O bestower of wealth; so we too enkindle you for acquiring ample riches. 16

Illustrious sage, and his son have been establishing you, O omnipresent, as the ministrant priest, and the offerer of worship for mankind. 17

All the consentient divine powers honour you to accept you as their messenger. May you, O divine fire, the first of all divines, become the object of their worship without delay. 18

May the pious mortal honour this immortal, purifying, smoke-pursuing, mighty one his messenger. 19

Let us with uplifted ladles invoke Him, the brilliant, bright-shining, undecaying, eternal fire-divine, who must be adored by men. 20

॥ २१ ॥ यो अस्मे हव्यदानिभिराहुतिं मर्तोऽविधत् । भूरि पोषं स धत्ते वीरवृद्धः ॥ २१ ॥
 प्रथमं जातवेदसमग्निं यज्ञेषु पूर्यम् । प्रति स्रुगेति नमसा हविष्मती ॥ २२ ॥
 आभिविधेमाम्नये ज्येष्ठाभिर्यज्ञवत् । मंहिष्ठाभिर्मतिभिः शुक्रशोचिषे ॥ २३ ॥
 नूनमर्चं विहायसे स्तोमेभिः स्थूरयूपवत् । ऋषे वैर्यश्च दम्यायाम्नये ॥ २४ ॥
 अतिथिं मानुषाणां सुनुं वनस्पतीनाम् । विप्रा अग्निमवसे प्रनमीळते ॥ २५ ॥

yó asmai havyádātibhir āhutim mārto 'vidhat | bhūri
 pōshaṃ sā dhatte virāvad yāsaḥ ॥ 21 ॥ prathamam jātāve-
 dasam agnīm yajñēṣhu pūrvyām | prāti sruḡ eti nāmasa
 havishmati ॥ 22 ॥ ābhir viṭhemāgnāye jyēsthābhir vyaśva-
 vāt | māṅkhiṣṭhābhir matibhiḥ śukraśocishe ॥ 23 ॥ nūnām
 arcā vihayase stōmebhi sthūrayūpavāt | rīṣhe vaiyaśva
 dāmyayagnāye ॥ 24 ॥ ātithim mānushānām sūnūm vānaspā-
 tmām | viprā agnīm āvase pratnām ilate ॥ 25 ॥ १३ ॥

॥ २४ ॥

महो विश्वो अभि पृनोऽग्निं हव्यानि मानुषा ।

अग्ने नि षत्सि नमसाग्निं ब्रह्मिणि ॥ २६ ॥

वंस्वा नो वार्यो पुरु वंस्व रायः पुरुस्पृहः । सुवीर्यस्य प्रजावतो यज्ञस्वतः ॥ २७ ॥

त्वं वरो सुषाम्णेऽग्ने जनाय चोदय । सदा वसो रानि यविष्ठु शश्वते ॥ २८ ॥

mahó viśvañ abhī śhatò 'bhī havyāni mānushā | āgne
 nī śhatsi nāmasādhi barhishi ॥ 26 ॥ vāṅsvā no vāryā purū
 vāṅsva rāyāḥ purusprīhaḥ | suvīryasya prajāvato yāsaśva-
 taḥ ॥ 27 ॥ tvām varo suśhānné 'gne jānāya codaya | sādā
 vaso rātim yavishṭha śāśvate ॥ 28 ॥

The man, who by holy presenters of oblations makes offerings to Him, receives ample nourishment, with progeny and fame. 21

The ladle charged with the oblation proceeds with reverence at sacred ceremonies to the eternal fire-divine, the first of the Gods, the cognizant of all that exists. 22

Let us glorify the fire-divine, brilliant like an austere sage with these excellent and most pious praises. 23

O austere sage, let us adore, like a confirmed worshipper, the far-spreading, domestic fire-divine with praises. 24

Pious men honour the eternal fire-divine, the prime source of the forest trees, for protection, like the welcomed guest of men. 25

O fire-divine, be established on the altar of sacred grass, installed with reverence in the presence of all those worshippers to accept the oblations of men. 26

Grant us abundant treasures, grant the opulence, which all crave, comprehending vigour, offspring and fame. 27

O dear Lord, the youngest, the adorable, may you ever bestow riches upon the peaceful and firm person. 28

त्वं हि सुप्रनृमि त्वं नो गोमतीरिषः । महो रायः सान्तिमग्ने अपा वृद्धि ॥२९॥
अग्ने त्वं युशा अम्या मित्रावरुणा वह । कृतावांना सम्राजा पुनर्दक्षसा ॥३०॥

tvām hí supratúr ási
tvām no gómātir ishah | mahó rayáh sātīm agne ápā vṛidhi
॥ 29 ॥ ágne tvām yaśá asy á mitrávaruṇā vaha | ṛitāvānā
samrājā pūtárlakshasa ॥ 30 ॥ 14 ॥

(२४) अनुविजं मनस

(१-३०) विशद्वन्वाम्य मन्त्रस्य वैयशो विश्वमना ऋषिः । (१-२३) प्रथमादिमन्त्रविश्वान्त्वामिन्द्रः ।

(२४-३०) भद्राविश्वान्त्वाम्य स मीषाभ्याम्य वगैरान्त्वामिन्द्रो वने । (१-२९)

प्रथमायेकोनविंशद्वान्त्वामिन्द्रः । (३०) विश्वान्त्वाम्य मन्त्रस्य ॥

सम्वाय आ शिषामहि ब्रह्मेन्द्राय वज्रिणे । स्तुष ऊ पु वो नृतमाय धृष्णवे ॥१॥
शर्वमा ह्यमि श्रुता वृत्रहर्त्येन वृत्रहा । मघेमघानो अति शूर दाशमि ॥२॥
म नः स्तवान् आ भेर रयि चित्रश्रवस्तमम् । निरेके चित्रो हरिवो वसुर्ददिः ॥३॥
आ निरेकमुन प्रियमिन्द्र दधि जनानाम् । धृषता वृष्णो स्तवमान आ भेर ॥४॥

24.

Sákhaya á śishamahi bráhméndraya vajriṇe | stushā u
shū vo nṛitamāya dhrishṇāve || 1 || śávasā hy ási śrutó vṛi-
trahátýena vritrahá | maghair maghóno átí śūra dāśasi || 2 ||
sá na stávana á bhara rayīm citráśravastanam | nireké
cíd yó harivo vásur dadīh || 3 || á nirekām utá priyām in-
dra dārshi jānanām | dhrishatá dhrishṇo stávamana á bhara
|| 4 ||

O adorable Lord, verily, you are a liberal benefactor. Bestow upon us food with cattle, and the gift of abundant riches. 29

O illustrious adorable Lord, you are renowned; may you bring hither the veracious, the purely vigorous, and the resplendent divines,—the sun and the ocean. 30

34

O friends, let us earnestly address our prayer to the resplendent Lord, the wielder of the punitive justice; I praise the chief leader and the Lord of resolute will-power for your benefit. 1

O resplendent Lord, you are renowned for your unbounded might and for destroying the devil of ignorance, you are known as nescience-slayer. You are richest among the rich and you distribute riches generously to your devotees. 2

O resplendent Lord, may you, praised by us, bestow upon us riches of wonderful variety. O the Lord of vigour, unmoving as you are, be generous in granting wealth. 3

O Lord of resplendence, may you disclose to your worshippers many sorts of riches, according to their need and choice; glorified by us, may you, who are endowed with resolution, grant us wealth with resolute mind. 4

न ते सव्यं न दक्षिणं हस्तं वरन्त आंसुरः । न परिव्राधो हरिवो गविष्टिषु ॥५॥

nā te savyāṃ nā dākṣhiṇaṃ hāstaṃ varanta ānūrah |
nā paribādho harivo gāvishṭiṣhu || 5 || ॥

॥६॥ आत्वा गोभिरिव व्रजं गीर्भिकेणोम्यद्रिवः । आ स्मा कामं जरितुरा मनः पृण ॥६॥
विश्वानि विश्वमनसो धिया नो वृत्रहन्तम । उग्रं प्रणेतरधि पू वसो गहि ॥७॥
वयं ते अस्य वृत्रहन्वियाम शूर नव्यसः । वसोः स्पार्हस्य पुरुहूत राधसः ॥८॥
इन्द्र यथा ह्यस्ति तेऽपरीतं नृतो शवः । अमृता रातिः पुरुहूत दाशुषे ॥९॥
आ वृषस्व महामह महे नृतम राधसे । दृळ्हश्चिदृह्य मघवन्मघत्तये ॥१०॥

ā tvā góbhīr iva vrajaṃ gīrbhīr ṛiṇomy adrivaḥ | ā sma
kāmaṃ jaritūr ā mānaḥ pṛiṇa || 6 || viśvāni viśvāmanaso
dhiyā no vṛtrahantama | ūgra prañetar ādhi shū vaso gahi
|| 7 || vayāṃ te asyā vṛtrahan vidyāma śura nāvyaśaḥ | vā-
so spārhāsya puruhūta rādhasaḥ || 8 || indra yātha hy āsti
té 'paritaṃ nṛito śavaḥ | āmṛikta ratih puruhuta dasuṣhe
|| 9 || ā vṛiṣhasya mahāmaha mahé nṛitama rādhasa | dṛiḥhāṣ
cid dṛihya maghavan maghāttaye || 10 || ॥

॥११॥ नू अन्यत्रा चिद्विस्त्वन्नो जग्मुराशसः । मघवच्छुग्धि तव नन्नं कुतिभिः ॥११॥
नह्यङ्ग नृतो त्वदन्यं विन्दामि राधसे । राये द्युम्नाय शवसे च गिरवणः ॥१२॥

nū anyātra cid vṛiṣhasya tvān no jagmur aśasaḥ | māgha-
vañ chagelhi tāva tān na utibhiḥ || 11 || naby āngā nṛito
tvād anyāṃ vindāmi rādhasa | raye dyumnāya śavase ca
girvaṇaḥ || 12 ||

O Lord of vigour, the evil-spirited persons can neither resist your left nor right arm in the effort of regaining the lost wisdom; no one can put obstacle in your progress. 5

I approach you with praises, O thunderer, as a shepherd moves to his pasture with his cattle. May you fulfil the wishes of him who sings your praise. 6

O destroyer of evils, fierce, leader of all, and the lord of wealth, may you preside over all (offerings or deeds) of us, O beloved of all, guide us with your supreme wisdom. 7

May we, O hero, destroyer of evils, invoked by all, become possessed of your new, desirable, and bliss-bestowing wealth and wisdom. 8

O most revered supreme leader of men, invoked by many, your strength is irresistible, and so is your munificence to your devotees, unlimited and unchecked. 9

O most adorable, supreme leader of universe, bounteous Lord, may you invigorate yourself for distributing great wealth and consume the strongholds of evil forces for raising wealth. 10

O wielder of the bolt of punitive justice, our solicitations have never been addressed to forces other than you; therefore, O bounteous Lord, make us strong with your help and protection. 11

O impeller Lord, object of our adoration, I implore no other than you for obtaining sustenance, riches, reputation, and strength. 12

एन्दुमिन्द्राय सिञ्चत पिबानि सोम्यं मधु । प्र राधसा चोदयाने महित्वना ॥१३॥
 उपो हरीणां पतिं दक्षं पृश्नन्तमब्रवम् । नूनं श्रुधि स्तुवतो अश्व्यस्य ॥१४॥
 नह्यङ्गं पुरा च न जज्ञे वीरतरस्त्वत् । नकीं राया नैवथा न भन्दना ॥१५॥

éndum índraya siñcata píbatī somyām má-
 dhu | prā rádhasa codayāte mahitvanā || 13 || ūpo hārīṇāṃ
 pátim dáaksham pñicāntam abravam | nūnām śrudhi stu-
 vató aśvyásya || 14 || nahy āngā purā canā jajñé virātaras
 tvát | náki rāyā naivátha ná bhandāna || 15 || 17 ||

॥१८॥ एदु मध्वो मुदिन्तरं सिञ्च वाध्वर्यो अन्धसः । एवा हि वीरः स्तवते सदावृधः ॥१६॥
 इन्द्रं स्थानहरीणां नकिंष्टे पूर्व्यस्तुतिम् । उदानंश्च शवसा न भन्दना ॥१७॥

éd u mádhvo madántaram siñcā vādhvāryo āndhasaḥ |
 evā hí virā stāvate sadāvṛidhaḥ || 16 || índra sthatar hari-
 nām nákiśh ṭe pūrvyástutim | úd anañśa śāvasa ná bhan-
 dāna || 17 ||

तं वो वाजानां पतिमहमहि श्रुत्यस्यवः । अप्रायुभिर्यज्ञेभिर्वावृधेन्यम् ॥१८॥
 एतो न्विन्द्रं स्तवाम सखायः स्तोम्यं नरम् । कृष्टीर्यो विश्वा अभ्यस्येक इत् ॥१९॥
 अगोरुधाय गविषं द्युक्षाय दम्भ्यं वचः । घृतात्स्वादीयो मधुनश्च वोचत ॥२०॥

tām vo vājanam pátim áhmanahi śravasyāvah
 āprayubhīr yajñébhīr vavṛidhénīyam || 18 || éto nv índram
 stāvama sakhāya stomyam naram | kṛṣhṭīr yó viśva abhy
 ásty éka it || 19 || āgorudhāya gaviśhe dyukshāya dāsmīyam
 vācaḥ | ghṛitāt svādiyo mádhunaś ca vocata || 20 || 18 ||

Let us express our sweet songs to the Lord of resplendence, let Him accept our loving devotion. He by his might rewards the donor with wealth and wisdom. 13

Let me address the Lord of vigour, who associates his strength with other divine forces. May you hear the words of the austere fast-working sage, when he sings your praise. 14

O Lord of resplendence, no one has ever been born more chivalrous than you; no one has ever been richer than you; no one is better saviour than yourself; no one is more worthy of praise than you. 15

O performers of sacred works, may you offer exhilarating sweet beverage of devotion to the brave Lord alone, who provides prosperity to us. 16

O supreme Lord of resplendence, controller of energies, neither one can ever surpass your power nor can be compared with you in fame or in strength. 17

Desirous of food, we invoke you, O Lord of viands; verily, you are to be magnified by sacrifices offered by the devotees engaged in beneficial work. 18

O friends, let us glorify the Lord of resplendence, who is worthy of adoration; single-handed He overcomes all hostile forces. 19

May you recite agreeable words, sweeter than clarified butter or the celestial elixir, to the illustrious Lord, who appreciates eulogy and never rejects what is offered to Him. 20

यस्यामितानि वीर्यांश्च न राघ्नः पर्येतवे । ज्योतिर्न विश्वमभ्यस्ति दक्षिणा ॥२१॥
स्तुहीन्द्रं व्यश्ववदनृमि वाजिनं यमम् । अर्यो गयं महमानं वि दाशुषे ॥२२॥

yāsyāmitāni vīryāṇā nā rādhah pāryetave | jyōtir nā viś-
vam abhy āsti dākṣiṇā || 21 || stuhīndraṇi vyaśvavād ānur-
mim vajinaṇi yānam | aryo gāyaṇi mahāmanam vi da-
śuṣhe || 22 ||

एवा नूनमुपे स्तुहि वीर्यंश्च दशमं नवम् । सुविद्वांसं चकृत्स्व चरणीनाम् ॥२३॥
वेत्था हि निक्रीनीनां वज्रहस्तं परिवृजम् । अहरहः शुन्ध्युः परिपदांसिव ॥२४॥
तदिन्द्राय आ भर्ग येना दंसिष्ट कृत्वने । द्विता कुत्साय शिश्रथो नि चोदय ॥२५॥

evā nūnam ūpa stuhī vātyasva daśamāṇi nā-
vam | sūvidvaṅsaṇi carakṛīyaṇi carāṇīnam || 23 || vātthā hi
nīkritīmāṇaṇi vajrahasta parivṛjām | āhar-ahah śundhyūḥ pa-
ripādām iva || 24 || tād indrāva ā bhara yēnā daṅsishṭha
kṛītvane | dvitā kṛtsaya śiśratho nī codaya || 25 || ११ ||

॥२६॥

तमु त्वा नूनमीमहे नव्यं दंसिष्ट सन्यसे ।
स त्वं नो विश्वा अभिमातीः सन्नृणिः ॥२६॥
यक्रभ्रादहंसो मुचद्यो वार्यात्सप्त सिन्धुषु । वधर्दामस्य तुविनृम्ण नीनमः ॥२७॥

tām u tvā nūnam imāhe nāvyaṇi daṅsishṭha sānyase |
śā tvām no viśva abhīmatīḥ sakṣhāṇiḥ || 26 || yā rikṣhad
āṅhaso mucād yō vāryāt sapta sindhuṣu | vadhār dasāsya
tuvinṛmṇa nīnamah || 27 ||

Whose energies are unbounded; whose bounty can never be surpassed; whose liberality extends like the light of firmament over all. 21

Glorify the resplendent Lord, the unassailable, the powerful, the regulator of men, as is always done by the austere speedy sage; He is the Lord, who gives a spacious mansion to the sincere offerer of the oblation. 22

O children of austere devotees, may you verily praise Him, who to the tenth time is still new. He is adorable, the all-wise, and worthy to be honoured repeatedly. 23

You are the wielder of the bolt of justice, and you know how to avoid destructive powers. He is like a seeker, who knows every day and every step. 24

O splendrous resplendent Lord, bring that aid to the offerer, wherewith to defend him, you have twice slain the enemies for the benefit of enlightened devotees; send the same down to us. 25

O Lord of resplendence and splendour, worthy of adoration, we implore you and adore you for preservation. Verily, you are the overcomer of the troops of all our adversities. 26

He is the one, who rescues men from the wickedness of evil beings, and who enriches devotees on the side of gliding rivers. O extremely bounteous Lord, may you strike the undisciplined infidel with your punitive justice. 27

यथा वरो सुषाम्णे सुनिभ्यु आवहो रयिम् । व्यश्वेभ्यः सुभगे वाजिनीवति ॥२८॥
 आ नार्यस्य दक्षिणा व्यश्वो एतु सोमिनः । स्थूरं च राधः शतवत्सहस्रवत् ॥२९॥
 यत्त्वा पृच्छादीजानः कुहया कुहयाकृते ।
 णपो अपश्रितो ब्रूते गोमतीमव तिष्ठति ॥३०॥

yāthā varo sushāṃṇe sanibhya
 avaho rayim | vyāśvebhyah subhage vajinivati || 28 || ā nār-
 yāsya dakṣhiṇa vyāśvān etu somināḥ | sthūrāṃ ca rādhaḥ
 śatāvāt sahasravāt || 29 || yāt tva pṛichhād ijanāḥ kuhaya
 kuhayakṛite | eśhō āpaśrito valō gomatīm āva tiṣṭhati
 || 30 || ॐ ||

(२९) पञ्चविंशं सूक्तम्

(१-२४) वनूविंशत्युच्यन्त्यास्य सूक्तस्य वषथो विश्वमना ऋषिः । (१-९, १३-२४) प्रथमादि-

नवना प्रथोदस्यादिद्वादशानां मित्रावरुणौ, (१०-१२) दशस्यादितृचस्य च

विश्वे देवा देवताः । (१-२६, २४) प्रथमादिद्विंशत्युच्यं वनूविंश्या-

धोऽप्यङ्कः (२३) अयोविंश्याधोऽप्यङ्कः अष्टमी ॥

॥२९॥ ता वा विश्वस्य गोपा देवा देवेषु यज्ञिया । कृतावाना यजमे पृतदक्षसा ॥१॥
 मित्रा तना न रथ्या वरुणो यश्रं सुक्रतुः । मनात्सुजाना तनया धृतव्रता ॥२॥
 ना माना विश्वेदमासुर्याय प्रमहसा । मही जजानादिति कृतावरी ॥३॥

25.

Ta vāṃ viśvasya gopā devā devēṣu yajñiya | ṛitāvana
 yajase putādakṣhaḥ || 1 || mitrā tana nā rathyā varuṇo yaś
 ca sukrātuh | sanāt sujatā tanyā dhrītāvraṭa || 2 || tā mātā
 viśvāvedasasuryāya pramahasā | mahī jajānāditiṛ itāvāri
 || 3 ||

O revered Lord, as you distribute vast wealth to the pious singers, may you, O gracious wise and powerful, grant riches to the descendants of the austere sages. 28

May the gifts of supreme leader be extended to the austere devotees. May they obtain substantial wealth by hundreds and thousands. 29

O seeker, if anyone asks of you, where he dwells who performs worship, tell him, the noble man has gone to stay on the land rich in cattle. 30

25

I pay homage to you two, who are the protectors of the universe, the divine, the adorable among Nature's bounties, faithful to eternal laws, and whose power is sanctified. 1

The lords of cosmic solar rays and vapours are the doers of good deeds, and like charioteers are the diffusers of riches. They are born of nobility, the sons of mother Infinity, and firm observant of eternal order. 2

The great and veracious mother Eternity gives birth to these two, who are possessed of all affluence. They shine with great splendour for their supreme sway. 3

महान्ता मित्रावरुणा सम्राजा देवावसुरा । क्रतावानावृतमा घोषतो बृहत् ॥२॥
नपाता शर्वमो महः सृन् दक्षस्य सुकृत् । सृप्रदान् इषो वास्त्वधि क्षितः ॥५॥

mahānta mitrāvaruṇa samrāja devāv āsura | ṛitāvānav
ṛitām ā ghoṣhato bṛihāt || 4 || nāpatā śāvaso mahāḥ sām
dākshasya sukrāta | sṛipradānu iśhó vāstv ādhi kshitah
|| 5 || २॥

सं या दान्नि येमथुर्दिव्याः पार्थिवीरिपः । नभस्वतीरा वा चरन्तु वृष्टयः ॥६॥
अधिया बृहतो दिवोऽभि यूथेव पश्यतः । क्रतावाना सम्राजा नममे हिता ॥७॥
क्रतावाना नि पदतुः साम्राज्याय सुकृत् । धृतव्रता क्षत्रिया क्षत्रमाशतुः ॥८॥

sām yā dānni yemāthur divyāḥ pāṛthivir īśhah | nā-
bhasvatir ā vaṇ carantu vṛishṭāyāḥ || 6 || ādhi yā bṛihatō
divō 'bhi yūthēva pāsyataḥ | ṛitāvāna samrāja nāmase hitā
|| 7 || ṛitāvānā nī shedatuh sāmrajyāya sukrātū | dhṛitāvrata
kshatriya kshatrām aśatuh || 8 ||

अक्ष्णश्चिद्रातुर्वितरानुल्लवणेन चक्षमा । नि चिन्मिपन्ता निचिग नि चिक्क्यतुः ॥९॥
उत नो देव्यदितिरुश्यान्ता नामत्या । उरुय्यन्तु मरुतो बृहदश्वमः ॥१०॥

akṣhaś cid gātuvittara-
nulanāṇa cākshasa | nī cin mishāntā nicirā nī cikyatuh
|| 9 || utā no devy āditir urushyātām nāsatyā | urushyāntu
marīto vṛiddhāśvasah || 10 || २॥

The two great lords of cosmic light and water vapours are sovereign rulers, and powerful divines. They are true to eternal laws and proclaimers of our sacred work. 4

They are offsprings of mighty power, source of energy, doers of good deeds and liberal benefactors. They control the cultivation and production of food. 5

May you bestow your good gifts—celestial and terrestrial—upon us. Let your water-shedding rains come to us fraught with the mist of heaven. 6

They are the ones, who are observant of eternal order, worthy of adoration and look down from lofty sky on herds below. 7

They are true to law, doers of good deeds, exceedingly strong, and sit down for the office of sovereignty. Their laws stand firm and fast, and surely they acquire vigour. 8

They are the thorough-knowers of the path, much better than our eye, with unobstructed sight. They perceive even when they close their lids; they have been observants since ever. 9

May the divine mother eternity, may ever-true divines, protect us well; may the vital principles, endowed with mighty strength, guard us well. 10

॥२॥ ते नो नावसुंरुष्यन् दिवा नक्तं सुदानवः । अरिष्यन्तो निपायुभिः सचेमहि ॥११॥
 अघ्नै विष्णवे वयमरिष्यन्तः सुदानवे । श्रुधि स्वयावन्तिसन्धो पूर्वचित्तये ॥१२॥
 तद्वायं वृणीमहे वरिष्ठं गोपयत्यम् । मित्रो यत्पान्ति वरुणो यदेर्यमा ॥१३॥
 उत नः सिन्धुरपां तन्मस्तस्तदुश्विना । इन्द्रो विष्णुर्मूर्ध्नामः सृजोपमः ॥१४॥
 ते हि प्मा वनुषो नरोऽभिमाति कयस्य चित् । तिग्मं न श्रोतः प्रतिघ्नन्ति भूर्णयः ॥१५॥

té no nāvam urushyata divā nāktam sudānavah | ārish-
 yanto ní payūbhiḥ sacemahi || 11 || āghnate vīshṇave va-
 yām ārishyantaḥ sudānave | śrudhī svayāvan sindho pūrvā-
 cittaye || 12 || tād vāryam vṛṇīmāhe vāriṣṭham gopayā-
 tyam | mitró yāt pānti vāruṇo yād aryamā || 13 || utā naḥ
 sindhur apām tān marūtas tād aśvinā | indro vīshṇur mū-
 dhvānsaḥ sajōshasaḥ || 14 || té hī śhmā vanūṣho nāro 'bhī-
 mātim kāyasya cit | tigamāṃ nā kshōdaḥ pratighnānti bhūr-
 nayah || 15 || २५ ||

॥२॥ अयमेक इत्या पुरुषं चैष्टु वि विष्टपतिः । तस्य वृनान्यनु वश्वरामसि ॥१६॥
 अनु पूर्वाण्योक्या साम्राज्यस्य मश्चिम । मित्रस्य वृना वरुणस्य दीर्घश्रुत् ॥१७॥
 परियो रश्मिना दिवोऽन्तान्ममे पृथिव्याः । उभे आ पश्रो गेदंसी महित्वा ॥१८॥

ayām ēka itthā purūṣa caṣṭe vī viṣpātīḥ | tāsyā vṛa-
 tāny ānu vaṣ caramasi || 16 || ānu pūrvāṇy okyā sāmrajyā-
 sya saścima | mitrāsya vratā vāruṇasya dirghaśrūt || 17 ||
 pāri yó raśmīna divó 'ntān mamé prithivyāḥ | ubhé a pa-
 prau rōdasi mahitvā || 18 ||

O munificent and irresistible, guard our vessel by day and by night so that we may be secure under your protection. 11

May we, uninjured, serve bounteous, a'l-pervading Lord who harms none. May you, self-moving and kind, hear our prayer on behalf of him who has commenced the worship. 12

We solicit that ample, all-coveted all-guarding wealth, which the lords of light, waters and cosmic order, hold under their protection. 13

And may the one, who causes the water to flow, the vital principles, the twin-divines, the divine lords of resplendence and vital breath, and the showerers of blessings, protect us. 14

These desirable leaders of mankind, rapid in movement, break down the haughtiness of an adversary, as an impetuous current sweeps away all obstacles. 15

This one, the preserver of mankind, single-handed looks forth, far and wide. And we follow the holy laws for our advantage. 16

We observe the old traditional laws, the statutes of supremacy, of the lord of light and water vapours which are widely known. 17

He is the measurer (*mitra*) who measures with his rays the limits of both heaven and earth, and He is venerable (*varuṇa*) who fills both heaven and earth with his majesty. 18

उदु प्य शरणे दिवो ज्योतिरयंस्तु सूर्यः । अग्निर्न शुक्रः समिधान आहुतः ॥१९॥
वचो दीर्घप्रसन्ननीशे वाजस्य गोमनः । ईशे हि पित्वोऽविषम्य दावने ॥२०॥

ūd' u shyā ṣaraṇé divó jyótir
ayaṁsta sūryaḥ | agnir ná śukráḥ samidhaná áhutaḥ || 19 ||
váco dīrghāprasadmanīṣe vājasya gómataḥ | īśe hí pitvó
'vishásya dāvāne || 20 || 24 ||

॥२१॥ नन्मयं रोदसी उभे दोषा वस्तोरप्य ब्रुवे । भोजेष्वस्मां अभ्युच्चरा मदी ॥२१॥
ऋजमुध्मप्यायने रजते हरयाणे । रथं युक्तमसनाम सुषामणि ॥२२॥

tát sūryaṁ ródasi ubhé doṣhā vāstor ūpa bruve | bho-
jēshv asmāñ abhy ūc cara sāda || 21 || ṛjīrām ukshanyāyane
rajatām hārayāṇe | rāthaṁ yuktām asanāma sushāmaṇi
|| 22 ||

ता मे अश्व्यानां हरीणां नितोशना । उतो नु कृत्वाणां नृवाहमा ॥२३॥
स्मदभीशु कशावन्ता विप्रा नविष्टया मुनी । महो वाजिनावन्ता सचासनम् ॥२४॥

tā me āśvyānaṁ hārīṇāṁ nitōṣana | utó nū kṛitvyā-
nām nṛivāhasā || 23 || smādabhiṣṭ kāṣavanta vipra nāvish-
ṭhayaḥ matí | mahó vajīnav ārvanta sācasanam || 24 || 25 ||

He, the sun, spreads his radiance aloft up to the region of the heaven. He is bright like fire, when kindled and invoked with oblations. 19

May you raise your voice in the spacious hall of sacrifice to the one, who is the possessor of wealth derived from milk products, and who is able to grant nutritious food. 20

I glorify by night and day that sun (Mitra and Varuṇa), and both the heaven and earth. May you, O sun, ever rise up, bringing enjoyable things for us. 21

We receive from the well-worshipped, and the bliss-bestowing, a well-harnessed and well-going chariot of silver, yoked with a pair of fast-moving horses. 22

Among vital energies, the bay horses, these two are pre-eminently the destroyers of evils, and of those eager in combat the two strong carriers of men. 23

Through this new praise, I welcome at the same moment, the mighty prince, who holds the whip and reins of two fast going, sagacious steeds, the powers. 24

(२६) परिधिं मृतम

(१-२५) पञ्चविंशत्युच्यमानस्य मृतस्य देयशो विभक्तना आहूयमां यशो वा कविः ।

(१-१०) प्रथमायकोनविंशत्युच्यमानशिवो. (२०-२५) विंश्यादिपञ्चमाश वायुदेवताः ।

(३-१५, २२-२५) प्रथमादिपञ्चदेवता वाविंश्यादिनृचम्य चोष्णक

(१६-१९, २१, २५) पौड्यादिचनमृणामकविर्वापशः

विश्वोश्च गायत्री. (२२) विंश्याश्चानृप एष्टांसः ।

॥२६॥ युवोरु षु रथं हुवे सधुस्तुत्याय मृगिषु । अर्नतदक्षा वृषणा वृषण्वम् ॥१॥
 युवं वंग मृषाम्णे महे तने नामत्या । अयोभिर्याथो वृषणा वृषण्वम् ॥२॥
 ता वाम्य हवामहे हव्येभिर्वाजिनीवम् । पूर्वीरिष इपयन्तावति क्षपः ॥३॥
 आ वां वाहिष्ठो अश्विना रथो यानु श्रुतो नरा । उप स्तोमान्तुस्य दर्शथः श्रिये ॥४॥
 जुहुगणा चिदश्विना मन्यथा वृषण्वम् । युवं हि रुद्रा पर्यथो अति द्विषः ॥५॥

26.

Yuvór u sbú ráthan̐ huve sadhástutyaya surishu | átúr-
 tadakshā vṛishanā vṛishan̐vasu || 1 || yuvām varo sushāṃṇe
 mahé táne nāsatyā | ávobhir yatho vṛishana vṛishan̐vasū
 || 2 || tá vām adyā havamahe havyébhir vajinīvasū | pūrvīr
 ishā isháyantāv áti kshapāḥ || 3 || á vām váhishṭho aśvinā
 rátho yātu śrutó narā | ūpa stóman turāsya darśathah śriyē
 || 4 || juhurāṇā cid aśvinā manyethām vṛishan̐vasū | yuvām
 bí rudrá pārshatho áti dvishah || 5 || 26 ||

॥२६॥ युवा हि विश्वमानुषश्चक्षुभिः परिदीयथः । ध्रियंजित्वा मधुवर्णा शुभम्पती ॥६॥
 उप तो यानमश्विना रथो यानुश्रुतो नरा । मघवाना सुवीर्यावपच्युता ॥७॥

dasrá hí víśvam ānushān makshūbhiḥ paridiyathah |
 dhiyaṃjinvā mādhuvarṇa śubhās pāti || 6 || ūpa no yatam
 aśvina rayā viśvapūsha sahā | maghāvanā suvirāv āna-
 pacyutā || 7 ||

O twin-divines, possessors of irresistible strength, affluent showerers of blessings, I invoke your wondrous chariot to come amidst noble princes, assembled to celebrate your presence. 1

May you come, O evertrue celebrated, affluent, showerers of wealth, as you have been coming to good chanter of hymns, with your protections to grant them great riches. 2

O affluent in nourishment, sender of plenteous food, we, desiring wealth and wisdom, invoke you on this occasion at dawn with oblations. 3

O twin-divines, leaders of rites, let your renowned, all-conveying chariot come to us, and may you appreciate the praises of the zealous worshipper for his prosperity. 4

O twin-divines, affluent showerers of blessings, detect the guileful; verily, O lords of vitality, lead us safe beyond our foes. 5

O wonder workers, inspirers of intellect, possessors of lovely complexion, lords of rain, may you, being glorified, travel round our sacrifice with your speedy horses and always preserve our wealth from all quarters. 6

Come to us, O twin-divines, with your all-supporting riches, for you are opulent, heroic, and can never be overthrown by anyone. 7

आ मे अस्य प्रतीच्य मिन्द्रनामत्या गतम् । देवा देवेभिर्व्य सचनस्तमा ॥८॥
 वयं हि वां हवामह उक्षयन्तो व्यश्ववत् । समन्तिभिर्य विप्राविहा गतम् ॥९॥
 अश्विना स्वृषे स्तुहि कुविते श्रवतो हवम् । नेदीयसः कूळयातः पूर्णरुत ॥१०॥

ā me asyā prativyām indranasatya gatam |
 devā devēbhir adyā sacānastamā || 8 || vayāṃ hi vāḥ hāva-
 maha ukshanyānto vyaśvavāt samantibhir ūpa viprav ihā
 gatam || 9 || aśvina sv ṛiṣhe stuhi kuvīt te śrāvato hāvam |
 nēdīyasah kūḷayataḥ pañūr utā || 10 || 27 ||

॥८॥ वैयश्वस्य श्रुतं नरोतो मे अस्य वेदथः । सजोषसा वरुणो मित्रो अर्यमा ॥११॥
 युवादत्तस्य धिष्ण्या युवानीतस्य सूरिभिः । अहरहर्वृषणा मह्यं शिक्षतम् ॥१२॥
 यो वां यज्ञेभिरावृतोऽधिवक्षा वधूरिव । सपर्यन्तो शुभे चक्रते अश्विना ॥१३॥
 यो वामुरुच्यचस्तमं चिकेतति नृपाय्यम् । वर्तिरश्विना परि यातमस्मय ॥१४॥
 अस्मभ्यं सु वृषन्वसू यातं वर्तिर्नृपाय्यम् । विषुद्रुहेव यज्ञमूहयुगिरा ॥१५॥

vaiyaśvasya śrutam narotó me asyā vedathah | sajo
 shasā váruṇo mitró aryamā || 11 || yuvádattasya dhishṇya
 yuvāntasya sūribhiḥ | āhar-ahar vṛiṣaṇa māhyam śiksha-
 tam || 12 || yó vām yajñēbhir āvṛitó 'dhivāstra vadhūr iva |
 saparyānta śubhē cakrate aśvinā || 13 || yó vām uruycas-
 tamam ciketati nṛipāyyam | vartir aśvinā pari yātam as-
 mayā || 14 || asmābhyam sū vṛiṣanvasū yatam vartir nṛi-
 pāyyam | viśudrūheva yajñam ūhayaugirā || 15 || 28 ||

O Lord of resplendence and O twin-divines, the ever-true, most accessible, come to bless this my work and worship. Come, O divine, today with other divine forces. 8

O bestowers of wealth, like an austere sage, we, desirous of our well-being, invoke you. O sagacious twin-divines, may you come here with all your loving kindness. 9

O seer, praise the twin-divines devoutly, so that they may repeatedly hear your invocation, and destroy the greedy persons, and their associates. 10

O leaders, listen to the son of austere devotee, and understand its purport and may the lord of light, water, and cosmic order listen to me concurrently. 11

O adorable showerers of blessings, bestow upon me day by day some of that wealth, which we yearn for, which is given by you and brought by you for the worshippers. 12

The twin-divines honour the person well and make him prosperous, who is intensely engaged in his duties, just as a bride in her additional raiment. 13

Come, O twin-divines, to the dwelling of him, who so well knows the devotional hymns, to be enjoyed by the leaders (of rites). 14

O affluent showerers of blessings, come to our home, to listen to devotional hymns to be enjoyed by the leader of rites. You bring the sacrifice to completion by devotional praises like the fatal shafts (slaying a deer). 15

॥२९॥

वाहिष्ठो वां हवानां स्तोमो द्रुतो हुवन्नरा । युवाभ्यां भूत्वश्विना ॥१६॥
 यद्रुदो दिवो अर्णव इषो वा मदयो गृहे । श्रुतमिन्मे अमर्त्या ॥१७॥
 उत स्या श्वेतयावरी वाहिष्ठा वां नदीनाम् । सिन्धुर्हिरण्यवर्तनिः ॥१८॥
 स्मदेतया मुक्तीर्त्याश्विना श्वेतया धिया । वहथे शुभ्रयावाना ॥१९॥
 युक्त्वा हि त्वं रथासहा युवस्व पोष्या वसो ।
 आन्नो वायो मधु पिवास्माकं सवना गहि ॥२०॥

vāhishtho vāṃ hāvanāṃ stōmo druto huvan nara | yu-
 vābhyam bhūtv aśvina || 16 || yād adó divó arṇavá ishó va-
 mādatho grīhé | śrutām in no amartyā || 17 || utá sya šve-
 tayāvari vāhishthā vāṃ nadīnām | sīndhur hiraṇyavartanīḥ
 || 18 || smād etāya mukīrtyāśvina śvetāya dhiyā | vāhethe
 subhrayavana || 19 || yukshvā hí tvām rathasāha yuvāsva
 pōshya vaso | ān no vāyo mādhu pibāsmākaṃ sāvana gahi
 || 20 || २० ॥

॥२०॥ तव वायवृतस्पते त्वष्टृर्जामातरद्भुत । अवांस्या वृणीमहे ॥२१॥
 त्वष्टृर्जामातरं वयमीशानं राय ईमहे । सुतावन्तो वायुं द्युम्ना जनांसः ॥२२॥
 वायो याहि शिवा दिवो वहस्वा सुस्वश्व्यम् । वहस्व महः पृथुपक्षसा रथे ॥२३॥

tāva vayav rītaspatē tvāshṭur jāmatar adbhuta | āvaṇsy
 ā vṛṇīmahe || 21 || tvāshṭur jāmataraṃ vayām īśānaṃ rayā
 imahe | sutāvanto vayūṃ dyumnā jānasah || 22 || vāyo yahi
 śivā divó vāhasva sū svāśvyam | vāhasva mahāḥ prīthe-
 pākshasā rāthe || 23 ||

O twin-divines, leaders of ceremonial invocations, may my most earnest praise call on you as a messenger; may it be acceptable to you. 16

O immortal twin-divines, listen to me, whether you are at present rejoicing in the water of the firmament, or in the dwelling of the worshipper. 17

Verily, this golden-pathed, bright stream of intelligence is the special bearer of your message among all other media. 18

O twin-divines, following our brilliant songs, come here with all your glorious celebrity, your paths are brightened with light; please come hither. 19

Yoke your chariot, drawing energies, O wind-divine, and O lord of riches; bring those divine energies to cherish our loving devotion. May you come to our daily worship. 20

O divine wind, lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (*Tvaṣṭr*= the sun, of which dawn, the *Uṣa*, is the daughter, wedded to the wind or *Vāyu*). 21

We, the offerers of divine love, solicit riches from the sovereign wind-divine, the son-in-law of the sun, so that we may be prosperous. 22

O auspicious divine wind, may you establish happiness in heaven, and bear quickly your well-yoked chariot. May you yoke the broad-winged horses to this wonderful cosmic chariot. 23

त्वां हि सुप्सरस्तमं नृषदनेषु हुमहे । आवाणं नाश्वपृष्ठं मंहना ॥२४॥
सत्वं नो देव मनसा वायो मन्दानो अग्रियः । कृधि वाजो अपो धियः ॥२५॥

tvām hi supśarastanam nṛishādañeshu
hūmāhe | grāvāṇam nāśvapriṣṭham maṇhānā || 24 || sá tvām
no deva mānasā váyo mandāno agriyāḥ | kṛidhí vājāñ apó
dhīyāḥ || 25 || ३० ||

(२७) समविंशं सूक्तम्

(१-२२) द्वाविंशत्युपन्यास्य सृजस्व वैषम्वतो मनुर्केविः । विश्वे देवा देवताः । प्रगायः
(विषमपां वृद्धी, सयपां सतो वृद्धी) ण्यः ॥

॥२१॥

अ॒मि॒रु॒क्थे पु॒रोहि॒तो आ॒वा॒णो ब॒र्हि॒र॒ध्व॒रे ।
ऋ॒चा या॑मि म॒रु॒तो ब्र॒ह्म॒ण॒स्पतिं॑ दे॒वाँ अ॒वो व॑रे॒ण्यम् ॥१॥
आ पु॒शुं गा॑सि पृ॒थि॒वीं वन॑स्पती॒नुषा॑सा न॒क्त॒मोष॑धीः ।
वि॒श्वे च॑ नो वस॒वो वि॒श्ववे॑दसो धी॒नां भू॑त प्रा॒वितारः॑ ॥२॥
प्र सू न॑ ए॒त्वध्व॑रो॒ऽस्मा दे॒वेषु॑ पु॒र्यः ।
आ॒दि॒त्येषु॑ प्र वरु॒णे धृ॑तव्र॒ते म॒रु॒त्सु वि॒श्वभा॑नुषु ॥३॥

27.

Agnīr ukthé puróhito grāvāṇo barbhr adhvaré | ricā
yāmi marúto bráhmanas pátiṃ devāñ ávo vareṇyam || 1 ||
á paśum gāsi prithivīm vānaspatīm ushāsā náktam ósha-
dhīḥ | víśve ca no vasavo víśvavedaso dhīnām bhūta prā-
vitārah || 2 || prā sū na etv adhvaro 'gnā devēshu pūrvyāḥ |
ādityēshu prā vārune dhṛitāvrate marútsu víśvābhānushu
|| 3 ||

We invoke you to come to the places of the sacred acts of men. You are of a graceful form, liberal like a press-stone, and through your magnitude, you extend your limits in all directions. 24

O divine wind, foremost, joyful in your own mind, may you make our sacred efforts productive of food and drink. 25

27

The fire-divine is the prime force of this cosmic sacrifice. The clouds in heaven and the earth are ready for the initiation ceremony. I invoke with holy verse the vital principles, the masters of sacred knowledge and other Nature's bounties for our much desired protection. 1

Please come to cattle, to earth, to trees, to dawns, to nights, and to plants; may all these Nature's bounties, providers of food and wealth knowing my wishes, be defenders of our pious acts. 2

Let this eternal sacred act of sacrifice proceed first to the adorable Lord, then to Nature's bounties, to the radiant cosmic rays, to vapours of inter-space, who abide to eternal laws and to the all resplendent vital elements of the celestial region. 3

विश्वे हि ष्मा मनवे विश्ववेदसो भुवन्वधे रिगादसः ।
 अरिष्टिभिः पायुभिर्विश्ववेदसो यन्ता नोऽवृकं छुर्दिः ॥४॥
 आ नो अद्य समनसो गन्ता विश्वे सजोषसः ।
 ऋचा गिरा मरुतो देव्यदिते सदने पस्त्ये महि ॥५॥

vīṣve hī śmā mānave viśvāvedaso bhūvan vṛidhē ri-
 gādasaḥ | āriṣṭebhiḥ pāyūbhir viśvavedaso yāntā no 'vṛi-
 kām chardih || 4 || ā no adyā samanaso gāntā vīṣve sajō-
 shasaḥ | ricā girā māruto dévy ādite sādane pāstye mahi
 || 5 || ॥

॥३८॥

अभि प्रिया मरुतो या वो अश्व्या हव्या मित्र प्रयाथन ।
 आ बर्हिर्इन्द्रो वरुणस्तुरा नर आदित्यासः सदन्तु नः ॥६॥
 वयं वो वृक्तवर्हिषो हितप्रयस आनुषक् ।
 सुतसोमासो वरुण हवामहे मनुष्वदिद्धाग्नेयः ॥७॥
 आ प्र यातु मरुतो विष्णो अश्विना पृषन्माकीनया धिया ।
 इन्द्र आ यातु प्रथमः सनिष्युभिर्वृषा यो वृत्रहा गृणे ॥८॥
 वि नो देवासो अद्रुहोऽच्छिद्रं शर्म यच्छत ।
 न यद्ग्राहंसवो नू चिदन्तितो वरूथमादधर्षति ॥९॥

abhi priyā maruto yā vo āśvyā havyā mitra prayā-
 thāna | ā barhīr indro vāruṇas turā nāra ādityāso sadantu
 naḥ || 6 || vayām vo vṛiktābarhisho hitāprayasa ānuśhāk |
 sūtāsomāso varuṇa havāmahe manushvād iddhāḡgnayaḥ || 7 ||
 ā prā yata māruto vīṣṇo āśvinā pūshan mākīnayā dhiyā |
 indra ā yātu prathamāḥ sanishyūbhir vṛishā yō vṛitrahā
 grīṇe || 8 || vī no devāso adruhō 'chidraṁ śārma yachata |
 nā yād dūrād vasavo nū eīd āntito vārūtham ādadhārshati
 || 9 ||

May the universal Nature's forces, providers of opulence, be the strengtheners of men and destroyers of their enemies. May you, who know all things, secure for us dwellings and make them safe from robbers through your unassailable protections. 4

O universal cosmic forces, come to us of one mind and be united together and come this day to us attracted by the sacred praises addressed to you. May you, O vital principles, and the mighty mother Infinity, be with us in our homes to bless us. 5

May you direct your speedy horses to our sacred works; may you, O sun rays, come to accept our offerings. Let the lord of lightning and bliss, and the radiant cosmic rays, as well as the swift leading solar forces, be with us to participate in cosmic sacrifice. 6

We have trimmed the grass for cosmic worship and set the oblations in due order; have tuned devotional songs and kindled the fires. We call you, O virtuous Lord, to come and bless us, as our forefathers had been doing. 7

O vital principles, all-pervading forces, twin-divines and providers of food, may you, induced by our prayers, come hither to me. Let the resplendent Lord, destroyer of evils, showerer of blessings, come to us to grant benefits. 8

May you, O ever-friendly Nature's bounties, bestow on us such a fortification, as is strong on every side, so that no one may assail our defences and attack us from near at hand or from afar. 9

अस्ति हि वः सजात्यै रिशादसो देवासो अस्त्याप्यम् ।
 प्र णः पूर्वस्यै सुविताय वोचत मधु मुन्नाय नव्यसे ॥१०॥

ásti hí vah sajátýam riṣādaso dévāso ásty ápyam |
 prā ṇaḥ pūrvasmai suvitāya vocata makṣhū sumnāya nā-
 vyase || 10 || 32 ||

॥३३॥

इदा हि व उपस्तुतिमिदा वामस्य भक्तये ।
 उप वो विश्ववेदसो नमस्युराँ असृक्ष्यन्यामिव ॥११॥
 उदु प्य वः सविता सुप्रणीतयोऽस्थादूर्ध्वो वरेण्यः ।
 नि द्विपादश्चतुष्पादो अर्थिनोऽविश्रन्पतयिष्णवः ॥१२॥
 देवदेवं वोऽवसे देवदेवमभिष्टये ।
 देवदेवं हुवेम वाजसातये गृणन्तो देव्या धिया ॥१३॥
 देवासो हि ष्मा मनवे समन्यवो विश्वे साकं सरातयः ।
 ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥१४॥

idā hí va úpastutim `idā vāmāsya bhaktāye | úpa vo
 viṣvavedaso namasyúr ā́i āśṛikshy ányām iva || 11 || úd u
 shyá vah savitá supraṇítayó `sthād ūrdhvo váreṇyaḥ | ní
 dvipádaḥ cātushpādo arthínó `viśraṇ patayishṇávaḥ || 12 ||
 devām-devaṃ vó `vase devām-devam abhīśṭaye | devaṃ
 devaṃ huvema vājasātaye grīṇáṇto devyá dhiyá || 13 || devaso
 hí śhmā mánave sámanyavo víṣve sākám sárātayaḥ | te no
 adyá té aparám tucé tú no bhávantu varivovídaḥ || 14 ||

O Nature's bounties, destroyers of our adversities, there is a definite kinship and my close alliance with you; therefore, may you call us to our prosperity which we had before, and soon provide fresh happiness. 10

O bounties, lords of all wealth, I offer my homage and greetings composed of unprecedented praise to you to obtain desired affluence. 11

O much-praised (vital principles), when the adorable Lord of all divine lights mounts high in the firmament, then bipeds and quadrupeds and the flying birds, in the fulfilment of their ambitions, are set to their tasks. 12

We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. 13

May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. 14

प्र वः शंसाम्यद्रुहः संस्य उपस्तुतीनाम् ।
 न तं धूर्तिर्वरुण मित्र मर्त्यं यो वो धामभ्योऽविधत् ॥१५॥
 प्र स क्षयं तिरते वि महीरिपो यो वो वराय दाशति ।
 प्र प्रजाभिर्जायते धर्मेणस्पर्परिष्टुः सर्व एधते ॥१६॥

prá vah śaṁsāmy adruhaḥ samsthá úpastutinām | ná tám
 dhūrtír varuṇa mitra mārtyam yó vo dhāmabhyó 'vidhat
 || 15 || prá sá ksháyam tirate ví mahír ísho yó vo várāya
 dāṣati | prá prajābhīr jāyate dhármaṇas pāry árishtaḥ sārva
 edhate || 16 || ३३ ||

॥३४॥

ऋते स विन्दते युधः सुगोभिर्यात्यध्वनः
 अर्यमा मित्रो वरुणः सरातयो यं त्रायन्ते सजोषसः ॥१७॥
 अज्रे चिदस्मै कृणुथा न्यञ्जनं दुर्गे चिदा सुसरणम् ।
 एषा चिदस्मादुशनिः पुरो नु सास्त्रेधन्ती वि नश्यतु ॥१८॥
 यद्य सूर्य उद्यति प्रियक्षत्रा ऋतं दध ॥
 यन्निष्ठाचि प्रयुधि विश्ववेदसो यद्वा मध्यादिने दिवः ॥१९॥
 यद्वाभिपित्व असुरा ऋतं यते हृदियेम वि दाशुषे ।
 युयं नहो वसवो विश्ववेदस उप स्वेयाम मध्य आ ॥२०॥

rité sá vindate yudháḥ sugébhīr yāty ádhvanah | ar-
 yamā mitró varuṇaḥ sārātayo yām tráyanṭe sajōṣasaḥ
 || 17 || ájre cid asmai kṛiṇutbā nyāñcanam durgé cid á su-
 saraṇām | eshá cid asmād aśāniḥ paró nú sāsredhantī ví
 nasyatu || 18 || yád adyá sūrya udyatí priyakshatrā řitām
 dadhá | yán nimrúci prabúdhi viṣvavedaso yád vā madhyám-
 dine diváh || 19 || yád vābbipitvé asurā řitām yaté chardír
 yemá ví dāśúshe | vayām tád vo vasavo viṣvavedasa úpa
 sthevāma mādhyā á || 20 ||

O faultless divine forces, I glorify you in this congregation. No harm befalls the man who offers oblations and obeys your laws, O the lord of lightning and bliss. 15

The one who offers you sincere dedication verily obtains your blessings. He makes his house spacious and obtains abundant food. Through his pious acts, he leaves ample riches for his progeny and in his family all prosper without any hindrance. 16

Even without war, he (the devotee) gathers wealth, and travels far and wide on pleasant paths. The ordaining, all-friendly, and virtuous cosmic forces, alike in munificence and of one accord, protect him from all sides. 17

You enable him (the devotee) to proceed by an unobstructed road; you grant him easy access to difficult passes. May the shaft of adversities be far from him and vanish without inflicting any injury. 18

O divinity of benevolent vigour, the possessor of all wealth, since at the rising of the sun you preside over the ceremony, and you are present at sunset or at the noon of day; — 19

—or since, O all-wise divine forces, you accept the worship and provide shelter to the worshipper, may we, O possessors of all wealth, be able to come and stay in the midst of you. 20

यद्वय सूर उदिते यन्मध्यन्दिन आनुचि ।
 वामं धत्थ मनवे विश्ववेदसो जुह्वानाय प्रचेतसे ॥२१॥
 वयं तद्वः सम्राज आ वृणीमहे पुत्रो न बहुपाच्यम् ।
 अश्याम तदादित्या जुह्वतो हविर्येन वस्योऽनशामहे ॥२२॥

yád adyá sūra údite yán madh-
 yámdina átúci | vāmám dhatthá mánave viṣvavedaso
 júhvānāya pracetase || 21 || vayám tát vah samrāja ā vṛṇi-
 mahe putró ná bahupāyyam | aśyāma tát ādityā júhvato
 havír yéna vāsyo 'nāśāmahai || 22 || ३४ ||

(२८) अष्टाविंशं सूक्तम्

(१-५) पञ्चम्यान्वयं सूक्तस्य वैवस्वतो मनुर्केपिः । विश्वे देवा देवताः । (१-३, ५) प्रथमादितृवस्य पञ्चम्या
 ऋचश्च गायत्री, (५) चतुर्थ्याश्च पुर उष्णिक् छन्दसी ॥

॥३५॥ ये त्रिंशति त्रयस्पुरा देवासो बृहिरासदन् । विदन्नहं द्वितासनन् ॥१॥
 वरुणो मित्रो अर्यमा स्मद्रातिपाचो अग्रयः । पत्नीवन्तो वर्षट्कृताः ॥२॥
 ते नो गोपा अपाच्यास्त उदुक्त इत्था न्यक् । पुरस्तात्सर्वया विशा ॥३॥
 यथा वशन्ति देवास्तथेदं सूक्तं देवा नकिरा मिनत् । अरावा च न मर्त्यः ॥४॥

28.

Yé triṇśati trāyas paró devāso barhīr āsadan | vidānn āha
 dvitāsanan || 1 || vāruṇo mitró aryamā smādrātishāco agnāyāḥ |
 pātnīvanto vāshaṭkṛitāḥ || 2 || té no gopā apācyās tā ūdak
 tā itthā nyāk | purāstāt sārveyā viśā || 3 || yāthā vāśanti
 devās tāthēd asat tát eśhām nákir ā minat | ārāvā canā
 mārtyāḥ || 4 ||

The divine forces who are possessed of all wealth, bestow the desired opulence upon that wise man, who offers oblations to you at sunrise, at noon or at sunset. 21

O resplendent divine forces, we solicit of you the blessing of your wide protection as a son; may we, O cosmic radiant forces, offering oblations obtain that wealth which shall bring us greater prosperity. 22

28

May the three and thirty divine powers (i.e. 33), come to our sacred place of worship; may they accept our offerings and bestow upon us both sorts of prosperity (material and spiritual). 1

May the divine forces of ocean, the sun, cosmic law and the fires with their consorts, honouring the donors and addressed with the sacrificial exclamation, *Vaṣat*, — 2

— be our guardians from the west, from the north, from the south, and from the east coming with all their attendants. 3

Whatever these Nature's bounties desire, surely that comes to pass. No one can resist their will and no mortal can withhold their offerings. 4

सप्तानां सप्त ऋषयः सप्त युमन्येषाम् । सप्तो अधि श्रियो धिरे ॥५॥

saptānām saptā ṛishṭāyaḥ saptā dyumnāny
eshām | saptó ādhi śriyo dhire || 5 || ॐ ||

(२९.) एकोनविंशं सूक्तम्

(१-१०) इन्द्रार्चन्यास्य सूक्तस्य वैवस्वतो मनुमोरीचः कदम्बो लक्ष्मिः । विश्व देवा देवताः । द्विपदा विराट् छन्दः ॥

॥ ३६ ॥

वभ्रुरेको विपुणः सुनरो युवाञ्ज्यं हिरण्यम् ।	१
योनिमेक आ संसाद द्योतनोऽन्तर्देवेषु मेधिरः ॥१॥	२
वाशीमेको विभर्ति हस्त आयसीमन्तर्देवेषु निध्रुविः ।	३
वज्रमेको विभर्ति हस्त आहितं तेन वृत्राणि जिघ्रते ॥२॥	४
तिग्ममेको विभर्ति हस्त आयुधं शुचिरुग्रो जलाशमेपजः ।	५
पथ एकः पीपाय तस्करो यथौ एष वेद निधीनाम् ॥३॥	६
त्रोण्येक उरगायो वि चक्रमे यत्र देवासो मदन्ति ।	७

29.

Babhrúr éko víshuṇaḥ sūnáro yuvāñjy āñkte biranyaśyam
|| 1 || yónini éka á sasāda dyótano 'ntár devéshu médbhiraḥ
|| 2 || vāśīni éko bibharti hásta āyasīm antár devéshu nī-
dhruviḥ || 3 || vājraṃ éko bibharti hásta śhitaṃ téna vṛi-
trāṇi jighnate || 4 || tigṃām éko bibharti hásta āyudhaṃ
śúcir ugró jālāśhabheshajaḥ || 5 || pathá ékaḥ pīpāya tās-karo
yathāñi eshā veda nidhīnām || 6 || trīṇy éka urugāyó ví ca-
krame yātra devāso mādanti || 7 ||

The seven types of forces carry seven appliances; seven are the splendours they possess and they assume seven outstanding glories. 5

29

One of the divines (i.e. one of the behaviours of *manas* or mind) is sustainer, all-pervading, efficiently leading and ever-young, and it decorates itself with gold ornaments. 1

In another (mental behaviour), it is luminous, all-wise among the sense organs, and keeps itself to its place of origin. 2

In another behaviour, it is immovably stationed among Nature's bounties; it brandishes an iron axe in its hands. 3

Another holds the bolt of justice wielding in its hand, wherewith it destroys the devils of evil forces. 4

In another behaviour, it is brilliant and fierce, yet the distributor of healing measures. It holds its sharp weapon in its hands. 5

Another protects the roads like a watchman and knows the places where the hidden treasures lie. 6

Another in three mighty strides taverses along the three regions of time (past, present and future), where the divine forces rejoice. 7

विभिर्द्वा चरत एकया सह प्र प्रवासेव वसतः ॥४॥ ८
 सद्यो ह्य चक्राने उपमा दिवि सम्राजा सर्पिरासुती । ९
 अर्चन्त एके महि साम मन्वत तेन सूर्यमरोचयन् ॥५॥ १०

vibhir dvā carata ékayā
 sahā prā pravāseva vasataḥ ॥ 8 ॥ sádo dvā cakrāte upamā
 divi samrájā sarpírāsutī ॥ 9 ॥ árcanta éke máhi sáma man-
 vata téna sūryam arocayan ॥ 10 ॥ ३० ॥

(३०) विंशं सूक्तम्

(१-५) चतुर्केचस्यास्य सूक्तस्य वैयम्बतो मनुर्कपिः । विश्वे देवा देवताः । (१) प्रथमर्चो गायत्री,

(२) द्वितीयायाः पुर उष्णिक्, (३) तृतीयाया वृहती, (४) चतुर्थ्याथानुष्टुप् छन्दांसि ॥

॥३७॥ नहि वो अस्त्वर्भको देवासो न कुमारकः । विश्वे सृतोर्महान्त इत् ॥१॥
 इति स्तुतासो असधा रिशादसो ये स्य त्रयश्च त्रिंशच्च ।
 मनोर्दिवा यज्ञियासः ॥२॥
 ते नस्त्राघ्यं तेऽवत त उ नो अधि वोचत ।
 मा नः पृथः पित्र्यान्मानवादर्धि दूरं नैष्ट परावतः ॥३॥
 ये देवास इह स्यन् विश्वे वैश्वानरा उत ।
 अस्मभ्य शर्म सप्रथो गवेऽश्वाय यच्छत ॥४॥

80.

Nahí vo ásty arbhakó dévāso ná kumāarakáh | víṣve sa-
 tómahānta it ॥ 1 ॥ iti stutáso asathā riṣādaso yé sthá tráyaṣ
 ca triṅśac ca | m'ínor devā yajñiyāsaḥ ॥ 2 ॥ té nas trādhvam
 tē 'vata tá u no ádhi vocata | má naḥ patháh píttryān mā-
 navād ádhi dūrāṃ naiṣṭha paravátaḥ ॥ 3 ॥ yé devāsa ihá
 sthāna víṣve vaiṣvanará utá | asmábhyaṃ śarma saprátho
 gávē 'śvāya yachata ॥ 4 ॥ ३७ ॥

Two (mind and ego) with one bride (the allurements) travel with swift steeds and move like travellers on their way to distant places. 8

These two of like-beauty and of royal rank, when worshipped with oblations of butter (i.e. dedicated devotion) take their seat in heaven. 9

Some, when singing prayers, conceive sacred chants of the Saman, whereby they light up the sun (i.e. the self). 10

30

There is no one among you, O Nature's bounties, who is infant or a youth. Verily all of you are great. 1

You are destroyers of adversities, O divines, adored by men and you are three and thirty and are thus lauded by sacred hymns. 2

May you preserve us and protect, and with benedictions speak to us. May you lead us not afar from the eternal paths of our ancestors, nor from those who are still far away. 3

O Nature's bounties, who are present here, and to whom this entire worship is offered, may you give us, and give to our cattle and horses, wide protection and renowned happiness. 4

[अथ पञ्चमोऽनुगाकः ॥]

(३१) एकविंशं सूक्तम्

(१-१८) अष्टादशचम्यास्य सूक्तस्य वैश्वन्तो मनुक्रेषिः । (१-५) प्रथमादिचतुर्दशो यमो यजमानश्च,

(१-९) पञ्चम्यादिपञ्चानां दम्पती. (१०-१८) दशम्यादिनवानाञ्च दम्पत्यादिषो देवताः ।

(१-८, ११-१३) प्रथमाद्यष्टचामिकादष्टर्षादनुचस्य च गायत्री. (९. १५)

नवमीचतुर्दशयोगनुष्टुप्. (१०) दशम्याः पादनिपुन. (१०-१८)

पञ्चदश्यादिचतसृणाञ्च पङ्क्तिद्वन्द्वानि ॥

॥ ३८ ॥

यो यजाति यजात इत्मुनवच्च पचाति च । ब्रह्मेदिन्द्रस्य चाकनत् ॥१॥
 पुरोळाशं यो अस्मै सोमं ररत आशिरम् । पादिचं शुक्रो अंहसः ॥२॥
 तस्य द्युमाँ असद्रथो देवजूतः स शुशुवत् । विश्वा यन्वन्नमित्रिया ॥३॥
 अस्य प्रजावती गृहेऽसंश्चन्ती दिवेदिवे । इळा धेनुमती दुहे ॥४॥
 या दंपती समनसा सुनुत आ च धावतः । देवामो नित्ययाशिरा ॥५॥

31.

Yó yájati yájāta it sunávac ea pácāti ea | brahméd ín-
 drāsya cākanat || 1 || puroḷāṣam yó asmai sōmam rārata
 āśiram | pād it tāṃ śakró aṇhasaḥ || 2 || tāsya dyumān asad
 rātho devajūtaḥ sá śuśuvat | víśvā yanyān amitriyā || 3 ||
 āsya prajāvatī grīhē 'saśanti divé-dive | īlā dhenumāti dube
 || 4 || yā dāmpatī sámanasā sunutā á ca dhāvataḥ | dévaso
 nityayaśira || 5 || 38 ||

॥ ३९ ॥

प्रति प्राशव्यौ इतः सम्यश्चा ब्रह्मिर्नाशते । न ता वाजेषु वायतः ॥६॥
 न देवानामपि हृतः सुमतिं न जुगुक्षतः । श्रवो बृहद्दिवासतः ॥७॥
 पुत्रिणा ता कुमारिणा विश्वमायुर्व्यश्नुतः । उभा हिरण्यपेक्षसा ॥८॥

prāti praśavyāu itaḥ samyāñca barhír aśāte | ná tá vá-
 jeshu vāyataḥ || 6 || ná devānām āpi hnutāḥ sumatīm ná ju-
 gukshataḥ | śrávo bṛihád vivāsataḥ || 7 || putrīṇa tā kumā-
 rīṇa víśvam āyur vy aśnutāḥ | ubhā hīraṇyapeśasā || 8 ||

That worshipper, who worships sacrifices, pours the libations and prepares the meals of offerings, pleases the resplendent Lord. 1

The resplendent Lord protects from woe that man who surrenders the cakes of his material gains to Him, and offers the elixir of devotional prayers, blended with the milk of dedication. 2

His chariot of life becomes glorious, guided by divine powers. He subdues all hostilities and becomes prosperous in wealth and children. 3

In his house, flows stream of perpetual abundance of progeny, and are milch kine milked every day. 4

O divines, may the husband and wife who, with one accord, offer the elixir of dedication with pure heart and propiciate you with the milk of sweet devotional prayers, — 5

—constantly associated, may they acquire appropriate food, may they be able to offer sacrifice and may they never fail in strength and vigour. 6

May they never deny their reverence and promises to the divines. May they never give up your worship, and may they win wide fame for themselves. 7

Blessed with sons and daughters, may they enjoy their full extent of life, decked with ornaments of gold. 8

धीतिहोत्रा कृतदम् दशस्यन्तामृताय कम् ।
 समूचो रोमशो हतो देवेषु कृणुतो दुर्वः ॥९॥
 आ शर्म पर्वतानीं वृणीमहे नदीनाम् । आ विष्णोः सचाभुवः ॥१०॥

vitihotra kritādvasu daśasyāntāmṛtāya kām | sām ūdho ro-
 maśāṁ hato devēṣu kṛiṇuto dūvah || 9 || ā śarma pārvata-
 nām vṛiṇīmāhe nadīnām | ā viṣṇoḥ sacābhūvah || 10 || ॥

॥३०॥

ऐतु पुषा रुचिर्भगः स्वस्ति सर्वधातमः । उरुधा स्वस्तये ॥११॥

अरमतिरनुर्वणो विश्वो देवस्य मनसा । आदित्यानामिनेह इत् ॥१२॥

यथो नो मित्रो अर्यमा वरुणः सन्ति गोपाः । सुगा ऋतस्य पन्थाः ॥१३॥

अग्निं वः पूर्य गिरा देवर्षीले वसन्ताम् ।

सपूर्यन्तः पुरुप्रियं मित्रं न क्षेत्रसार्धसम् ॥१४॥

मधू देववतो रथः शूरो वा पृत्सु कासु चित् ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१५॥

न यजमान रिष्यसि न सुन्वान न देवयो ।

देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१६॥

aitu puṣā rayīr bhāgaḥ svastī sarvadhātamaḥ | urū-
 ādhvā svastāye || 11 || arāmatir anarvāno viṣvo devāsya mā-
 naśa | ādityānām anelā it || 12 || yāthā no mitrō aryanā
 vāruṇaḥ sānti gopāḥ | sugā ṛitāsya pāntbah || 13 || agnīm
 vah pūrvyām girā devām ile vāsūnām | saparyāntaḥ puru-
 priyām mitrām nā kshetrasādhasam || 14 || makshū devāvato
 rātbah śūro vā pṛtsū kāsū cit | devānam yā in māno yā-
 jamāna iyakshaty abhīd āyajvano bhuvat || 15 || nā yaja-
 māna rishyasi nā sunvāna nā devayo | devānām yā in māno

|| 16 ||

Offering acceptable sacrifices, obtaining the desired wealth, presenting oblations for the sake of immortality, they satisfy the claims of love and pay due honour to the divine powers. 9

We solicit the happiness afforded by the hills, the rivers, and the sun associated with other divine powers. 10

May the lord of nourishment, the possessor of opulence and may the most benevolent, the all-bounteous, come to us auspiciously, and may our path that leads to bliss be wide open for us. 11

All men with devout minds are the unwearied praisers of the irresistible lord of nourishment; He is most virtuous among all the cosmic forces and His gifts are faultless. 12

Since the lord of light, waters and cosmic justice is protecting us, may it become easy to travel along the paths of virtue. 13

I glorify with prayers the adorable Lord, the foremost among the divine forces, to obtain riches. We honour the Lord like a friend who prospers our fields. 14

The chariot of the devoted worshipper moves swiftly like the chariot of a warrior fighting the battle. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 15

Never are you injured, O worshipper; O devoted to God, O the loving devotee, if you honour divine powers. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 16

नकिष्टं कर्मणा नशन्न प्र योषन्न योषति ।
 देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१७॥
 असदत्र सुवीर्यमुत त्यादश्वश्व्यम् ।
 देवानां य इन्मनो यजमान इयक्षत्यभीदयज्वनो भुवत् ॥१८॥

nákish tām kármanā naṣan ná prá yoshan ná yo-
 shati | devánām yá in máno — || 17 || ásad átra suvíryam
 utā tyád aśvaśvyam | devánām yá in máno — || 18 || 40 ||

(३२) द्वाविंशं सूक्तम्

(१-३०) त्रिंशद्वचन्यास्य मृतस्य कान्वो मेघानिधिरपिः । इन्द्रो देवता : गायत्री छन्दः ॥

॥१॥ प्र कृतान्यृजीपिणः कप्त्रा इन्द्रस्य गार्थया । मदे सोमस्य वोचत ॥१॥
 यः सृविन्दुमनर्शतिं पिप्रु दासमेहीशुर्वम् । वर्धदुग्रो रिणन्नपः ॥२॥
 न्यबुदस्य विष्टपं वृष्माणं बृहत्तिर । कृषे तदिन्द्र पौंस्यम् ॥३॥
 प्रति श्रुताय वो धृषत्तूर्णांशं न गिरेरधि । हुवे सुशिप्रमृतये ॥४॥

32.

Prá kṛitány ṛijishínah kánvā indrasya gāthayā | máde
 sómasya vocata || 1 || yáh sṛibindam ánarṣanim píprum dā-
 sām ahiśuvam | vādhiḍ ugró riṇānn apáh || 2 || ny árbuda-
 sya vištápam varshunānam bṛihatás tira | kṛishé tād indra-
 paúnsyam || 3 || prati śrutáya vo dhṛishát túrnāṣam ná gi-
 ré r ádhi | huvé suṣiprām útáye || 4 ||

No one obstructs him in his action, and never can he be restrained from performing his duties, and none can separate him from his family nor can the family desert him. The man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 17

The unparalleled heroic strength belongs here to him and he alone is the possessor of swift vigour and vitality; the man who performs noble acts and who strives to win the favour of divine powers will conquer those who do not worship. 18

32.

Wise devotees glorify with songs the great deeds of the resplendent Lord, ever full with exhilaration of spiritual joy. 1

The fierce Lord subdues wicked, violent, greedy and crooked tendencies and liberates the stream of virtuous thoughts. 2

May you pierce the vast stronghold of the cloud of evil thoughts; O resplendent Lord, achieve this manly exploit. 3

I invoke the victorious handsome resplendent Lord for your protection and to hear your praises, as (a thirsty traveller) invokes water to come down from the clouds. 4

स गोरश्वस्य वि व्रजं मन्दानः सोम्येभ्यः । पुरं न शूर दर्शसि ॥५॥

sá gōr āśvasya ví
vrajāṃ mandānāḥ somyēbhyah | púraṃ ná śūra darshasi
॥ 5 ॥ १ ॥

॥५॥ यदि मे रारणः सुत उक्थे वा दधसे चनः । आरादुपे स्वधा गहि ॥६॥
वयं घा ते अपि प्ससि स्तोतार इन्द्र गिर्वणः । त्वं नो जिव्व सोमपाः ॥७॥
उत नः पितुमा भर संरराणो अविक्षितम् । मघवन्मूर्ति ते वसु ॥८॥
उत नो गोमंतस्कृधि हिरण्यवतो अश्विनः । इळाभिः सं रभेमहि ॥९॥
वृवदुक्थं हवामहे सृप्रकरस्मृतये । साधु कृष्वन्तमवसे ॥१०॥

yádi me rāraṇaḥ sutá ukthé vā dádhase cānaḥ | ārád
úpa svadbá gahi ॥ 6 ॥ vayāṃ ghā te ápi śhmasi stotára in-
dra girvanah | tvāṃ no jinva somapāḥ ॥ 7 ॥ utá naḥ pitúṃ
á bhara samrarāṇó ávikshitam | mághavan bhúri te vásu
॥ 8 ॥ utá no gómatas kridhi híranyavato aśvínah | ilābhiḥ
sāṃ rabhemahi ॥ 9 ॥ bṛiháduktham havāmahe śṛiprākaraśnam
ūtāye | sādhu kṛiṣvāntam ávase ॥ 10 ॥ २ ॥

॥३३॥ यः संस्थे चिच्छतक्रतुरादीं कृणोति वृत्रहा । जरितृभ्यः पुस्वसुः ॥११॥
स नः शक्रश्चिदा शक्रदानवीं अन्नराभुरः । इन्द्रो विश्वाभिरूतिभिः ॥१२॥
यो रायोऽवनिर्महान्सुपारः सुव्रतः सखा । तमिन्द्रमभि गायत ॥१३॥

yāḥ samsthé cie chatákratur ād im kṛiṇóti vṛitrahá |
jaritṛibhyah purāvásuḥ ॥ 11 ॥ sá naḥ śakraś cid á śakad
dānavān antarabharāḥ | índro víśvābhir ūtibhiḥ ॥ 12 ॥ yó
rāyo 'vánir mahān supārāḥ sunvatāḥ sakhā | tám índram
abhí gāyata ॥ 13 ॥

Through the ecstasy of spiritual joy, O resplendent Lord, you throw open the doors of the pastures of wisdom (cows) and vitality (horses), as if from a hostile city. 5

If my tributes and praises delight you and you take pleasure in my laudation, come to me with your divine personality even from afar. 6

O resplendent Lord, the one adored by praises, O lover of devotion, we are your adorers; may you, therefore, be generous unto us. 7

And pleased by us, O bounteous Lord, bring us still undiminished wealth and food which you possess in plenty. 8

Make us possessed of wisdom, wealth of gold, and vitality. May we exert ourselves in consonance with divine words. 9

Let us call Him for help whose arm is stretched out for the protection of others, and who strives nobly to defend us. 10

He is the performer of cent per cent selfless noble acts the destroyer of devil of ignorance, and provides ample wealth of wisdom to his sincere worshippers. 11

May the all-powerful one give us strength, and may the resplendent Lord, along with all the protections, satisfy our needs. 12

Glorify that resplendent Lord who is mighty and is the preserver of riches, the saviour of devotees and friend of the offerers of libation. 13

आयन्तारं महिं स्थिरं पृतेनासु श्रवोजितम् । भूरेरीशानुमोजसा ॥१४॥
नकिरस्य शचीनां नियन्ता सुवृत्तानाम् । नकिर्वक्त्रा न दादिति ॥१५॥

āyantāram māhi sthiram pṛitanāsu śra-
vojitam | bhūrer īśānam ōjasā || 14 || nākir asya śacīnām
niyantā sūnṛitānām | nākir vaktā nā dād iti || 15 || ३ ||

॥४॥ न नूनं ब्रह्मणामृणं प्राशूनामस्ति सुवृत्ताम् । न सोमो अप्रता पेपे ॥१६॥
पन्य इदुषं गायत पन्य उक्थानि शंसत । ब्रह्मा कृणोत पन्य इत् ॥१७॥
पन्य आ ददिर्च्छुता सहस्रा वाज्यवृत्तः । इन्द्रो यो यज्वनो वृधः ॥१८॥

nā nūnām brahmāṇām ṛiṇām prāṣūnām asti suvatām |
nā sómo apratā pape || 16 || pānya id ūpa gayata pānya
ukthāni śaṁsata | brāhmā kṛiṇota pānya it || 17 || pānya ā
dardirac cchata sahasra vajy āvṛitaḥ | indro yō yajvano
vṛidhah || 18 ||

वि पू चर स्वधा अनु कृष्टीनामन्वाहुवः । इन्द्र पिब सुतानाम् ॥१९॥
पिब स्वर्धेनवानामुत यस्तुग्ये सचा । उतायमिन्द्र यस्तव ॥२०॥

vi shū cara svadhā anu kṛiṣṭīnām anv ahū-
vaḥ | indra pība sutānam || 19 || pība svādhainavanam uta
yās tūgrye sāca | utāyam indra yās tāva || 20 || ४ ||

(Glorify Him) who is always near us, who is mighty, and firm to help us in our struggles, and leads us to glorious victories. He is the lord of vast riches through his superior prowess. 14

No one puts a limit to His blessings and no one can complain that He is not generous. 15

Verily, no debt (of Nature's bounties) is due to those devotees who are actively engaged in the extraction of devotional elixir. The elixir is not to be enjoyed by those who are miser and non-liberal. 16

May you sing praises to the revered (Lord), repeat prayers to Him who alone is revered; address hymns to the revered resplendent Lord. 17

The powerful resplendent Lord, the discomforter of hundreds and thousands, the one unobstructed by adversities, is worthy of reverence. He is the benefactor of the worshippers. 18

May you, who are to be invoked by men, come to those who call you with devotion. May you accept, O the resplendent Lord, and enjoy the loving prayers they offer. 19

May you drink and relish these devotional elixirs from the plants, purchased in exchange of milch cows, and which have been mixed with water. They are, O resplendent Lord; your own. 20

- ११॥ अतीहि मन्युषाविणं सुषुवांसमुपारणे । इमं रातं सुतं पिब ॥२१॥
 इहि तिस्रः परावतं इहि पञ्च जनीं अति । धेना इन्द्रावचाकशत् ॥२२॥
 सूर्यो रश्मिं यथा सृजा त्वा यच्छन्तु मे गिरः । निम्नमापो न सध्व्यक् ॥२३॥
 अर्घ्वयुवा तु हि पिञ्च सोमं वीरायं शिप्रिणे । भरां सुतस्य पीतये ॥२४॥
 य उद्रः फलिगं भिनन्य विस्नध्वरवासृजत् । यो गोषु पकं धारयत् ॥२५॥

ātīhi manyūshāvinam sushuvānsam upārane | imam rātam
 sutam piba ॥ 21 ॥ ihī tisrah parāvāta ihī pañca janān āti | dhēnā
 indrāvachākashat ॥ 22 ॥ sūryo rasmīm yātha srijā tva yachantu
 me girah | nimnam āpo nā sadhryak ॥ 23 ॥ ādhvaryav ā
 tū hī shiñcā sōmam vīrāya śipriṇe | bhārā sutasya pītaye
 ॥ 24 ॥ yā udrāḥ phaligam bhinān nyak sindhau avāsrijat
 yō gōshu pakvām dharāyat ॥ 25 ॥ ॥

- ११॥ अहन्वृत्रमृचीपम और्णवाभर्महोशुवम् । हिमेनाविध्यदवुदम् ॥२६॥
 प्र व उग्रायं निष्टुरेऽषाब्धाय प्रसक्षिणे । देवत्तं ब्रह्म गायत ॥२७॥
 यो विश्वान्यभि व्रता सोमस्य मदे अन्धसः । इन्द्रो देवेषु चेतति ॥२८॥

āhan vṛitrām ūrīshama aurnavābhām ahīśavam | himē-
 nāvidhyad ārbudam ॥ 26 ॥ prā va ugrāya nishṭurē 'shālḥaya
 prasakshīṇe | devattam brāhma gayata ॥ 27 ॥ yō viśvāny
 abhī vrata sōmasya mādē āndhasaḥ | indro devēṣu cētati
 ॥ 28 ॥

May you ignore him who offers libation in angry mood or who presents on a disapproved spot. May you accept the devotion of those who offer with love. 21

O resplendent Lord, having listened to our invocations, may you proceed over the great distances in three directions (from the back, from the front and from the sides) and pass over all the five types of men. 22

May you send forth your riches to me as the sun disperses the rays; let my songs attract you hitherward as waters run to low levels. 23

O the sacrificer, may you quickly offer your devotion to the resolute resplendent self of pleasant appearance; may you offer devotional songs to Him for His acceptance, — 24

—to Him who cleaves the dark clouds of ignorance and lets loose pure thoughts for their free flow and sets the matured thoughts in men like ripe milk in the kine. 25

The brilliant resplendent Lord destroys evil thoughts, smites down the obstructive forces, puts an end to the poisonous tendencies, and pierces through dark clouds of doubts and ambiguities. 26

May you sing aloud your praises inspired by your divine instinct to the one who is matchless, unconquerable and subduer of the evil passions. 27

The resplendent Self, through the ecstasy of spiritual joy, inspires all virtuous thoughts among men of divine nature. 28

इह त्वा सधमाद्या हरी हिरण्यकेश्या । वोळ्हामभि प्रयो हितम् ॥२९॥
अर्वाञ्च त्वा पुरुन्दुत प्रियमधस्तुता हरी । सोमपेयाय वक्षतः ॥३०॥

ihā tyā sadhamādyā hāri hīraṇyakeśyā | voḥhām abhi
prāyo hitām || 29 || arvāñcam tvā puruṣtuta priyamēdha-
stuta hāri | somapēyaya vakshataḥ || 30 || ॥ ॥

(३३) वयस्मिन् सूक्तम्

(१-१९) एकोनविंशत्युच्यमान्य सूक्तस्य काण्वो मेप्यातिथिर्देवि । इन्द्रो देवता । (१-१५) वयमादि-
पञ्चदशर्चा वृद्धी, (१६-१८) षोडश्यादितुल्य गायत्री. (१९) एकोनविंशत्याश्चानुष्टुप् छन्दांसि ॥

॥३॥

वयं घे त्वा सुतावन्त आपो न वृक्तवर्हिषः । ।
पवित्रस्य प्रस्रवणेषु वृत्रहन्पि स्तोतार आसते ॥१॥
स्वरन्ति त्वा सुते नरो वसो निरेक उक्थिनः ।
कदा सुते तृषाण ओक आ गम इन्द्र स्वब्दीव वंसगः ॥२॥
कण्वेभिष्टृण्वा धृषद्वाजं दर्पि सहस्रिणम् ।
पिशङ्गुरुपं मघवन्विचर्पणे मक्ष गोमन्तमीमहे ॥३॥

33.

Vayam gha tva sutāvanta āpo nā vṛiktābarhishah | pa-
vītrasya prasrávaṇeshu vṛitrahan pári stotára āsate || 1 ||
sváranti tvā suté náro vása nireká ukthínah | kadá sutām tri-
shāṇá ōka á gama índra svabdiva vānsagah || 2 || káṇvebhir
dhṛishṇav á dhṛishád vájam darshi sahasrīṇam | piśāṅgarū-
pam maghavan vicarshane makshú gómantam ímale || 3 ||

May those two beautiful powers, like golden-maned steeds, share rewards won by you; may they convey you to the place of loving food-offerings. 29

O much-praised Lord, may these twin powers praised by all benevolent intellectuals bring you here to accept our devotional prayers. 30

33

We are pouring forth to you the devotional prayers like water. Our heart is pure and full of devotion. The praisers adore you, O destroyer of evils, at the ceremony where the streams of pious prayers are oozing water from filters. 1

The leaders of the ceremony, repeating praises, call you, O Lord of riches, to the foremost place; when do you, O resplendent Lord, come to drink the elixir of sweet devotional prayers, as a thirsty bellowing bull to the home? 2

O resolute resplendent Lord, may you bestow abundantly upon wise men thousands of benefits; O the all-seeing bounteous Lord, we earnestly solicit you for the speedy availability of the splendid wealth of gold and matured wisdom. 3

प्राहि गायान्ध्रसो मद इन्द्राय मेध्यातिथे ।
 यः संमिश्रो हयोर्यः सुते सचा वज्री रथो हिरण्ययः ॥४॥
 यः सुपुव्यः सुदक्षिण इतो यः सुक्रतुर्गृणे ।
 य आकरः सहस्रा यः शतामघ इन्द्रो यः पुर्भिर्दारितः ॥५॥

pāhi

gáyāndhaso mada indraya medhyatithe | yāḥ sāmmiṣṭho há-
 ryor yāḥ suté sácā vajri rátho hiranyáyah || 4 || yāḥ sushav-
 yāḥ sudákṣhiṇa inó yāḥ sukrátur grīṇé | yá ākarāḥ sa-
 hásrā yāḥ śatāmagha indro yāḥ pūrbhíd āritāḥ || 5 || ॥

यो धृषितो योऽवृते यो अस्ति श्मश्रुषु श्रितः ।
 विभृतद्युम्नश्चरनः पुरुष्टुतः कत्वा गौरिव श्राकिनः ॥६॥
 क ई वेद सुते सचा पिबन्तं कदयो दधे ।
 अयं यः पुरो विभिनत्योजसा मन्दानः शिष्यन्धसः ॥७॥
 दाना मृगो न वारुणः पुरुत्रा चरथं दधे ।
 नकिंश्च नि यमदा सुते गमो महोश्चरस्योजसा ॥८॥
 य उग्रः सन्ननिष्टतः स्थिरो रणाय संस्कृतः ।
 यदि स्तोतुर्मुघवा शृणवद्वयं नेन्द्रो योषत्या गमत् ॥९॥

yó dhṛishitó yó 'vṛito yó ásti śmāśrushu śritāḥ | ví-
 bhūtadyumnaṣ cyávanāḥ puruṣṭutāḥ krátvā gaúr iva śā-
 kināḥ || 6 || ká īṃ veda suté sácā píbantaṃ kád váyo dadhe |
 ayāṃ yāḥ pūro vibhinátty ójasā mandānāḥ śipry āndhasaḥ
 || 7 || dānā mṛigó ná vāraṇāḥ purutrā caráthaṃ dadhe | ná-
 kish ṭvā ní yamad á suté gamo mahāñṣ carasy ójasā || 8 ||
 yá ugrāḥ sām ānishṭṛita sthíró rāṇāya samskrītaḥ | yádi
 stotúr maghávā śṛiṇāvad dhāvam néndro yoshaty á gamat
 || 9 ||

O adorable guest, may you, in the exhilaration of pure joy, sing prayers to the resplendent Lord who, harnesses His horses when glorified. He is the wielder of bolt of justice and His chariot shines like gold. 4

He is the resplendent self, who is spoken of as having strong hands, both right and left; He is most wise and performer of great acts; He is rich in thousands, and has hundreds of bounties; He is the demolisher of strongholds of adversities. 5

He is the subduer of evil forces, the unresisted, a confident fighter in the struggles, possessor of vast wealth, the over-thrower of foes, much lauded and by his acts of bounty is like a milch-cow to His worthy devotee. 6

No one knows what vital drinks He enjoys when devotional prayers are offered to Him and when and what foods He takes! He looks resolute as a man having strong jaws; exhilarated by the spiritual joy, He breaks down the strongholds of evil forces by His strength. 7

May you come to the place of worship like a wild elephant who rushes on, this way and that way, mad with heat; no one can bind you, yet come hither to the place of worship; verily, you move mighty with your strength. 8

He is powerful, never overthrown by foes, steadfast and always ready to fight the evil. When the bounteous Lord hears the invocation of an adorer, He does not stand aloof. He is sure to come. 9

सत्यमि॒त्या वृषे॑र्दा॒सि वृष॑जूतिर्नोऽवृ॒तः ।
वृषा॑ ह्यु॒ग्रं शृ॒ण्विषे॑ पराव॒ति वृषो॑ अर्वाव॒ति श्रुतः॑ ॥१०॥

satyam itthā vṛśhéd asi vṛśhajūtir nō vṛitaḥ | vṛśhā
hy ūgra śṛṇvishé parāvāti vṛśho arvāvāti śrutāḥ ॥ 10 ॥ १० ॥

॥१०॥ वृष॑णस्ते अ॒भीश॑वो वृषा॑ क॒शा हिर॑ण्ययी ।
वृषा॑ रथो॑ मघव॒न्वृष॑णा ह॒री वृषा॑ त्वं श॑तक्रतो ॥११॥
वृषा॑ सोता॑ सुनोतु ते वृष॑न्नी॒जीपि॒न्ना भर॑ ।
वृषा॑ दध॒न्वे वृष॑णं न॒दीप्वा तुभ्य॑ स्या॒तर्हरी॑णाम् ॥१२॥
ए॒न्द्र याहि॑ पी॒तये॑ मधु॑ शवि॒ष्ठ सोम्य॑म् ।
नाय॑म॒च्छा म॒घवा॑ शृ॒ण्वदि॒रो ब्र॒ह्मे॒क्या च॑ सु॒क्रतुः॑ ॥१३॥

vṛśhaṇas te abhiśavo vṛśhā kaśa hiranyāyi | vṛśhā
rātho maghavan vṛśhaṇā hārī vṛśhā tvam śatakrato ॥ 11 ॥
vṛśhā sōtā sunotu te vṛśhaṇn ṛijīpinu ā bhara | vṛśhā
dadhanve vṛśhaṇam nadīshv ā tūbhyam sthātar harīṇām
॥ 12 ॥ éndra yāhi pītaye mādhu śaviśṭha somyām | nāyām
āchā maghāvā śṛṇāvad giro brāhmokthā ca sukrātuḥ ॥ 13 ॥

व॒हन्तु॑ त्वा रथे॒ष्ठामा॑ ह॒रयो॑ रथ॒युजः॑ ।
ति॒रश्चि॑द॒र्यं सर्व॑नानि वृ॒त्रह॑न्त्येषां या श॑तक्रतो ॥१४॥
अ॒स्माक॑म॒द्यान्त॑मं स्तोमं धि॒ष्व महाम॑ह ।
अ॒स्माकै॑ ते सर्व॑ना सन्तु श॑त॒मा मदी॑य यु॒क्ष सोम॑पाः ॥१५॥

vāhantu tvā ratheshthām ā hārayo rathayújah | tirāś cid
aryām sāvanāni vṛtrahann anyéshām yā śatakrato ॥ 14 ॥
asmākam adyāntamam stōmam dhishva mahāmaha | asmā-
kam te sāvanā santu śamtamā mādāya dyuksha somapāḥ
॥ 15 ॥ १५ ॥

Verily, you are a showerer of blessings; inspired by vigorous actions, you come to us. You are unarrested by adversities and celebrated as a showerer of benefits from all the places, near and far. 10

O performer of hundreds of selfless acts, your controlling powers, the reins, are showerers of blessings and such is your golden whip. O bounteous Lord, your chariot is the showerer of benefits and such are your twin-horses and you yourself are the showerer of blessings. 11

O showerer of blessings, may the offerer present to you the devotional love as a showerer; O straight-going Lord, bring us wealth; O controller of the horses, the showerer is effusing out prayers to be offered to you which will flow like rivers. 12

Come, O most powerful resplendent Lord, to drink the elixir of devotion This bounteous person, the achiever of sacred exploits, does not hear the prayers, the chants, and the hymns till He comes. 13

O performer of hundreds of sacred acts, the destroyer of evils, let your powers, yoked to your car, bring you here. O Lord, may you mount on the chariot and avoiding other offerers, come here swiftly. 14

O greatest of the great, may you accept our laudation as nearest to your heart. May our libations be most successful in exciting your exhilaration. 15

१०॥ नहि पस्तव नो मम शास्त्रे अन्यस्य रण्यति । यो अस्मान्वीर आनयत् ॥१६॥
 इन्द्रश्चिद्धा तदग्रवीत्त्रिधा अज्ञास्यं मनः । उतो अहं कर्तुं रघुम् ॥१७॥
 ससी चिद्धा मदच्युता मिथुना वहतो रथम् । एवेद्वृष्ण उत्तरा ॥१८॥
 अधः पश्यस्व मीपारि संतरां पादुको हर ।
 मा ते कशप्लको दृशन्स्त्री हि ब्रह्मा वृभृविथ ॥१९॥

nahí shás táva nó máma śāstré anyāsya rányati | yó
 asmán virá ānayat || 16 || indraś cid ghā tād abravīt striyā
 aśāsyaṁ mānaḥ | utó áha krátum raghúm || 17 || sáptī cid
 ghā madaacyútā mithunā vahato rátham | evéd dhūr vṛishṇa
 úttarā || 18 || adbhāḥ paśyasva mópāri samtarāṁ pādakaū
 hara | mā te kaṣaplakaū dṛiṣan strī hí brahmá babhúvitha
 || 19 || १० ||

(३४) चतुर्विंशं सूक्तम्

(१-१८) अष्टादशर्चन्मस्य सूक्तस्य (१-१५) प्रथमादिपञ्चमः काण्वो नीपारिवि, (१६-१८) वोद्वृष्ण-
 दिव्यस्य चार्द्धिर्माः सहस्रं वसुर्विष जपयः । इन्द्रो देवता । (१-१५) प्रथमादिपञ्च-
 मर्चामनुष्टुप्, (१६-१८) वोद्वृष्णादित्रयस्य च गायत्री छन्दसी ॥

॥ ११ ॥

एन्द्र याहि हरिभिरुप कण्वस्य सुष्टुतिम् ।
 दिवो अमुष्य शासतो दिवं वयं दिवावसो ॥१॥
 आ त्वा ग्रावा वदन्निह सोमी घोषेण यच्छतु ।
 दिवो अमुष्य शासतो दिवं वयं दिवानगो ॥२॥

34.

Éndra yāhi hāribhir ūpa kāṇvasya susṭutīm | divó
 amúshya śásato divám yaya divāvaso || 1 || ā tvā grāva vá-
 dann ihá somí ghóshena yachatu | divó amúshya — || 2 ||

The brave resplendent, who guides us, does not take delight in giving punishments, either to you, or to me, or to anyone else. 16

This is what, verily, the resplendent Lord speaks; the mind of women is sensitive and delicate and resists control and their intellect works through emotions under limitations. 17

The pairs of horses of the resplendent Self rushing in exhilaration, draw His chariot; the pole of the showerer of universe rests upon them. 18

Cast your eyes downward, not upward; keep your feet close together; let none see your ankles, for now you, the creator, have become a woman. 19

84

Come, O resplendent, with your quick measures to receive the praises of wise devotees. O Lord, radiant while glorified, may you controlling the yonder celestial space return to your region. 1

May the repeated voices of praises, as if of the grinding stone, bring you here with ringing voice. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 2

अत्रा वि नेमिरेषामुगं न धूनुते वृकः ।
 दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥३॥
 आ त्वा कप्वा इहावसे हवन्ते वाजसातये ।
 दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥४॥
 दधामि ते सुतानां वृष्णे न पूर्वपाच्यम् ।
 दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥५॥

átrā ví nemír eshām úrām ná dbhūnute vṛikah | divó amú-
 shya — || 3 || á tvā kānvā ihāvase hāvante vājasātaye |
 divó amúshya — || 4 || dādhāmi te sutānām vṛishṇe ná pūr-
 vapāyyam | divó amúshya — || 5 || ॥ ॥

स्मत्पुरन्धिर्न आ गहि विश्वतोर्धीर्न उतये ।
 दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥६॥
 आ नो याहि महेमते सहस्रोते शतामघ ।
 दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥७॥
 आ त्वा होता मनुर्हितो देवत्रा वक्षदीव्यः ।
 दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥८॥
 आ त्वा मदच्युता हरीं श्येनं पक्षेर्व वक्षतः ।
 दिवो अमुष्य शासन्तो दिवं यय दिवावसो ॥९॥

smātpuramdhir na ā gahi viśvátodhīr na ūtāye | divó
 amúshya — || 6 || á no yāhi mahemate sāhasrote śatā-
 magha | divó amúshya — || 7 || á tvā hótā mánurhito de-
 vatrā vakshad ídyaḥ | divó amúshya — || 8 || á tvā mada-
 cyútā hārī śyenám pakshéva vakshataḥ | divó amúshya —
 || 9 ||

The stone's rim shakes the herbal stems at this ceremony like a wolf terrifying a sheep. O Lord, radiant while glorified, may you, controlling the yonder space, return to your region. 3

The wise devotees invoke you here for protection and for food. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 4

I make offering to you, O showerer, of the libations as the first drink. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 5

May you, the master of the family of celestial region, and the sustainer of the universe, come to us for our protection. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 6

O sagacious Lord, bestower of infinite wealth and numerous protections, come to us. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 7

May the invoker, the divine force behind the fire, most adorable among the bounties, benefactor of man, bring you here. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 8

Let your pair of vigorous physical and spiritual powers, humiliators of the pride of foes, bring you as two wings of the falcon bring him on the earth. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 9

आ याँह्य आ परि त्वाहा सोमस्य पीतये ।
दिवो अमुष्य शासन्तो दिवँ यय दिवावसो ॥१०॥

ā yāhy aryā ā pári svāhā sómasya pítāye | divó amú-
shya — || 10 || 12 ||

॥११॥

आ नो याँह्यपश्रुत्युक्थेषु रणया इह ।
दिवो अमुष्य शासन्तो दिवँ यय दिवावसो ॥११॥
सरूपेरा सु नो गहि संभृतेः संभृताश्वः ।
दिवो अमुष्य शासन्तो दिवँ यय दिवावसो ॥१२॥

ā no yāhy úpaṣṛuty ukthéshu raṇayā ihā | divó amú-
shya. — || 11 || sárūpair ā sú no gahi sámblhṛitaiḥ sámhbhri-
tāśvaḥ | divó amúshya — || 12 ||

आ याँहि पर्वतेभ्यः समुद्रस्याधि विष्टपः ।
दिवो अमुष्य शासन्तो दिवँ यय दिवावसो ॥१३॥
आ नो गव्यान्वश्व्यां सहस्रा शूर ददहि ।
दिवो अमुष्य शासन्तो दिवँ यय दिवावसो ॥१४॥
आ नः सहस्रशो भरायुतानि शतानि च ।
दिवो अमुष्य शासन्तो दिवँ यय दिवावसो ॥१५॥

ā yāhi párvatebhyaḥ sam-
udrásyádhi viṣṭāpaḥ | divó amúshya — || 13 || ā no gāv-
yāny áśvyā sahasrā śūra dardṛihi | divó amúshya —
|| 14 || ā naḥ sahasraśo bharāyútāni śatāni ca | divó amú-
shya — || 15 ||

Come, O Lord, from whatever direction, to accept our devotional prayers, ending with the syllable —SWAHA. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 10

May you come to listen our praises when they are repeated and take delight in our laudations. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 11

O Lord of highly-energized speedy powers, come to us with your well-fed forces, alike in functions. O Lord, radiant while glorified, may you controlling the yonder celestial space, return to your region. 12

Come from the mountains, from above the region of the firmament. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 13

O hero, may you bestow upon us wealth in thousands, both of wealth and vigour. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 14

Bring to us riches in hundreds, thousands and myriads. O Lord, radiant while glorified, may you, controlling the yonder celestial space, return to your region. 15

आ यद्विन्द्रश्च ददहे सहस्रं वसुरोचिषः । ओजिष्ठमश्व्यं पशुम् ॥१६॥
 य ऋआ वाररंहसोऽरुषासो रघुष्यदः । भ्राजन्ते सूर्या इव ॥१७॥
 पारावतस्य रातिषु द्रवश्चक्रेश्वानुषु । तिष्ठे वनस्य मध्य आ ॥१८॥

ā yād indras ca dādvahe sahasram vāsuro-
 cisbah | ójishtham áshvyam paśúm || 16 || yá rijrá vátarañ-
 haso 'rusháso ragbushyádaḥ | bhrājante sūryā iva || 17 || pá-
 rāvatasya rātishu dravāccakreshv āśúshu | tishtham vāna-
 sya mādhyā ā || 18 || 13 ||

(३५) पञ्चमिंशं सूक्तम्

(१-२४) ऋषिर्वायुपत्यास्य सूक्तस्याग्नेयः स्वायाश्च ऋषिः । अग्निनी देवते । (१-२१)

अथमाद्यैकविंशत्युक्तामुपरिहाराभ्योतिः, (२२, २४) द्वाविंशतिपुत्रिभ्योः पङ्क्तिः,

(२३) अथोर्विंशत्याश्च महावृहती उन्दांसि ॥

॥ १५ ॥

अग्निनेन्द्रेण वरुणेन विष्णुनादित्ये रुद्रेर्वसुभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥१॥
 विश्वामिर्ध्वभिर्भुवनेन वाजिना दिवा पृथिव्यादग्निभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥२॥
 विश्वैर्द्वेस्त्रिभिरेकादशैरिहाद्विर्मरुभिर्भुगुभिः सचाभुवा ।
 सजोषसा उषसा सूर्येण च सोमं पिबतमश्विना ॥३॥

35.

Agnínéndrena várunena víshṇunādityai rudraír vásubhiḥ
 sacābhuvā | sajóshasā ushāsā sūryeṇa ca sómam pibatam
 aśvinā || 1 || víṣvābhir dhībhír bhūvanena vājinā divā pṛi-
 thivyádribhiḥ sacābhuvā | sajóshasā ushāsā — || 2 || víṣvair
 devaís tribhír ekādaśaír ihādbhír marúdbhir bhṛīgubhiḥ sa-
 cābhuvā | sajóshasā ushāsā — || 3 ||

When we, the recipients of the thousands of lights, and our resplendent leader obtain the mightiest troop of powerful vital energies, —₁₆

—which are straight-going, swift as the wind, bright-coloured, light-footed and shine like the sun, —₁₇

—then, having received the gifts from afar, attached to the swift rolling-wheeled chariot of universe, we seem to stand as if, amid the forest of the world. ₁₈

35

May you be associated with Nature's bounties such as fire, lightning, water, wind, sunrays, thundering clouds and the stellar bodies; and twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. ₁

May you be associated with all intelligences, with all beings, mighty ones, with the mountains, heaven and earth, and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. ₂

May you be associated with all the thrice eleven (33) divines, with waters, vital principles and bright stars and O twin-divines, accordant of one mind, with dawn and the sun, accept our emotional tributes. ₃

जुषेथां यज्ञं बोधतं हवस्य मे विश्वेह देवो सवनाव गच्छतम् ।
 सजोषसा उपसा सूर्येण चेपं नो वोळ्हमश्विना ॥४॥
 स्तोमं जुषेथां युवशेव कन्यनां विश्वेह देवो सवनाव गच्छतम् ।
 सजोषसा उपसा सूर्येण चेपं नो वोळ्हमश्विना ॥५॥
 गिरो जुषेथामध्वरं जुषेथां विश्वेह देवो सवनाव गच्छतम् ।
 सजोषसा उपसा सूर्येण चेपं नो वोळ्हमश्विना ॥६॥

jushéthām yajñām bó-
 dhatam hávasya me víshvā devau sávanāva gachatam |
 sajóshasā ushásā sūryeṇa césham no volham aśvinā || 4 ||
 stómam jushethām yuvaśéva kanyānām víshvā devau sá-
 vanāva gachatam | sajóshasā ushásā sūryeṇa césham —
 || 5 || giro jushethām adhvarām jushethām víshvā devau
 sávanāva gachatam | sajóshasā ushásā sūryeṇa césham —
 || 6 || 14 ||

॥४॥ हरिद्वेव पतथो वनेदुप सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उपसा सूर्येण च त्रिवर्तियातमश्विना ॥७॥
 हंसाविव पतथो अध्वगाविव सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उपसा सूर्येण च त्रिवर्तियातमश्विना ॥८॥
 श्येनाविव पतथो हव्यदातये सोमं सुतं महिषेवाव गच्छथः ।
 सजोषसा उपसा सूर्येण च त्रिवर्तियातमश्विना ॥९॥

hāridravéva patatho vánéd úpa sómam sutām mahishé-
 vāva gachathah | sajóshasā ushásā sūryeṇa ca trír varthí-
 yātam aśvinā || 7 || haṁsāv iva patatho adhvaḡāv iva sómam
 sutām mahishévāva gachathah | sajóshasā ushásā sūryeṇa
 ca trír — || 8 || shyéāv iva patatho havyádātaye sómam
 sutām mahishévāva gachathah | sajóshasā ushásā sūryeṇa
 ca trír — || 9 ||

May you be delighted by the selfless service; hear my invocation, and come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 4

May you accept our praises as young people accept maidens; come near all the offerings on the occasion of benevolent works; and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 5

May you accept the songs we sing and be delighted with the charitable works; come near all our offerings on the occasion of benevolent works and O twin-divines, accordant of one mind, with dawn and the sun, grant us strengthening food. 6

May you eagerly accept our emotional prayers as a green bird plunges into the water; may you eagerly come to accept it like two buffaloes approaching a pool of water; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions (left, right and from above). 7

May you eagerly come to accept our offerings like two flying swans or two travellers or two thirsty buffaloes to a pond; and O twin-divines, accordant of one mind, with dawn and the sun, come hither from the three directions. 8

May you hasten like a pair of falcons to the offerer of libation; may you alight upon the offerings as two buffaloes hasten to water. May you, O twin-divines, accordant with one mind, with dawn and the sun, come hither from the three directions. 9

पिबंतं च तृप्णुतं चा च गच्छन्तं प्रजां च भुक्तं द्रविणं च धत्तम् ।
 सजोषसा उपसा सूर्येण चोजं नो धत्तमश्विना ॥१०॥
 जयंतं च प्र स्तुतं च प्र चायंतं प्रजां च भुक्तं द्रविणं च धत्तम् ।
 सजोषसा उपसा सूर्येण चोजं नो धत्तमश्विना ॥११॥
 हुतं च शत्रुन्यतंतं च मित्रिणः प्रजां च धत्तं द्रविणं च धत्तम् ।
 सजोषसा उपसा सूर्येण चोजं नो धत्तमश्विना ॥१२॥

pibatam ca tṛpṇutām cā ca gachhatam pra-
 jāṁ ca dhattām drāviṇam ca dhattam | sajóshasā ushásā
 sūryeṇa cōrjam no dhattam asvinā || 10 || jāyatam ca prā
 stutam ca prā cāvatam prajāṁ ca dhattām drāviṇam ca
 dhattam | sajóshasā ushásā sūryeṇa cōrjam — || 11 || hatām
 ca śātrūn yātataṁ ca mitrīṇaḥ prajāṁ ca dhattām drāvi-
 ṇam ca dhattam | sajóshasā ushásā sūryeṇa cōrjam —
 || 12 || 15 ||

॥१३॥ मित्रावरुणवन्ता उत धर्मवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१३॥
 अङ्गिरस्वन्ता उत विष्णुवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१४॥
 ऋभुमन्ता वृषणा वाजवन्ता मरुत्वन्ता जरितुर्गच्छथो हवम् ।
 सजोषसा उपसा सूर्येण चादित्यैर्यातमश्विना ॥१५॥

mitrávaruṇavantā utā dharmnavantā marútvantā jaritúr
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír yātam
 asvinā || 13 || āṅgirasvantā utā vishṇuvantā marútvantā jari-
 tūr gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír
 — || 14 || ṛibhumántā vṛishaṇā vājavantā marútvantā jaritúr
 gachatho hávam | sajóshasā ushásā sūryeṇa cādityaír —
 || 15 ||

Come hitherward and accept our prayers, satisfy yourselves, give us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 10

May you conquer your obstructing forces; protect us, praise your worshippers, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, give us vigorous strength. 11

May you destroy evil forces and animate men whom you befriend, bestow upon us progeny and affluence; O twin-divines, accordant of one mind, with dawn and the sun, grant us vigorous strength. 12

May you, associated with lord of light and bliss, and with lord of justice and vital principles, repair to the invocation of the adorer; and O twin-divines, accordant of one mind with dawn and the sun, come to us with the cosmic rays. 13

May you, associated with vital breath, with wind and with vital principles, repair to the invocation of the adorer. O twin-divines, accordant of one mind, with dawn, and the sun, come to us with cosmic rays. 14

May you, associated with material, and spiritual faculties of the cosmic realm, and with the showerers of blessings, and dispenser of food, repair to the invocation of the adorer; O twin-divines, accordant of one mind, with dawn and the sun, come to us with cosmic rays. 15

ब्रह्म जिन्वतमुत जिन्वतं धियो हतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१६॥
 क्षत्रं जिन्वतमुत जिन्वतं नृद्वतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१७॥
 धनूजिन्वतमुत जिन्वतं विशो हतं रक्षांसि सेधतममीवाः ।
 सजोषसा उषसा सूर्येण च सोमं सुन्वतो अश्विना ॥१८॥

bráhma jinvatam utá jinvatam dhíyo hatám rákshāñsi
 sédhatam ámivāḥ | sajóshasā ushásā sūryeṇa ca sómam
 sunvató aśvinā || 16 || kshatrām jinvatam utá jinvatam
 nṛīm hatám rákshāñsi sédhatam ámivāḥ | sajóshasā ushásā
 sūryeṇa ca sómam — || 17 || dhenūr jinvatam utá jinvatam
 viśo hatám rákshāñsi sédhatam ámivāḥ | sajóshasā ushásā
 sūryeṇa ca sómam — || 18 || 16 ||

॥१७॥

अत्रेरिव शृणुतं पूर्यस्तुतिं श्यावाश्वस्य सुन्वतो मदच्युता ।
 सजोषसा उषसा सूर्येण चाश्विना तिरोअङ्गयम् ॥१९॥
 सर्गो इव स्रजतं सुष्टुतीरुप श्यावाश्वस्य सुन्वतो मदच्युता ।
 सजोषसा उषसा सूर्येण चाश्विना तिरोअङ्गयम् ॥२०॥

ātrer iva śṛiṇutam pūrvyāstutiṁ śyāvāśvasya sunvató
 madacyutā | sajóshasā ushásā sūryeṇa cāśvinā tiroaṅganyam
 || 19 || sárgān iva sṛijatam suṣṭutīr ūpa śyāvāśvasya su-
 nvató madacyutā | sajóshasā ushásā sūryeṇa cāśvinā || 20 ||

May you inspire our intellectual faculty and animate our thoughts; destroy the violent evil forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 16

May you be propitious to the protective faculty, be propitious to the common man, destroy the violent forces and drive away diseases; O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 17

May you be propitious to the milch kine, may you be propitious to the wealth-producer, destroy violent forces, and drive away diseases; and O twin-divines, accordant of one mind, with dawn and the sun, come to cherish the noble sentiments. 18

O humblers of the pride (of evil forces) as you have been hearing the prayers of thrice-detached sages, may you also hear the earnest praise of the diseased devotees; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 19

O humblers of the pride (of evil forces), accept the earnest praises of the diseased devotee as if you were accepting oblations; O twin-divines, accordant of one mind with dawn and the sun, please accept the heart-felt prayers composed at the close of the day. 20

रश्मीरिव यच्छतमध्वरौ उप इयावाश्वस्य सुन्वतो मंदच्युता ।

सृजोषसा उषसा सूर्येण चाश्विना तिरोजङ्गमम् ॥२१॥

rasmīr iva yachatam adhvarāu ūpa syāvāśvasya sunvatō
madacyntā | sajóshasā uṣasā sūryeṇa cāśvinā --- ॥ 21 ॥

अर्वाग्रं नि यच्छतं पिबतं सोम्यं मधु

आ यातमश्विना गतमवस्पुर्वीमहं हुवे धत्तं रत्नानि द्वाशुषे ॥२२॥

arvāg rātham nī yachatam pibatam somyām mādhu | ā yā-
tam aśvinā gatam avasyūr vām abhām huve dbattām rā-
tnāni dāśuṣhe ॥ 22 ॥

नमोवाके प्रस्थिते अध्वरे नरा विवक्षणस्य पीतये

आ यातमश्विना गतमवस्पुर्वीमहं हुवे धत्तं रत्नानि द्वाशुषे ॥२३॥

namovāké prāsthite adhvaré narā vi-
vākshanasya pītāye | ā yātam — ॥ 23 ॥

स्वाहाकृतस्य तृप्तस्य सुतस्य देवावन्धसः

आ यातमश्विना गतमवस्पुर्वीमहं हुवे धत्तं रत्नानि द्वाशुषे ॥२४॥

svāhākṛitasya tṛim-
patam sutāsya devāv āndhasaḥ | ā yātam — ॥ 24 ॥ 17 ॥

O humblers of the pride (of evil forces) , may you take control of the sacrifices of discased devotees as one grasps the reins (of a horse) ; O twin-divines, accordant of one mind, with dawn and the sun, please accept the heart-felt prayer composed at the close of the day. 21

Direct your chariot downward; accept our sweet devotional prayers; desirous of your protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 22

May the leaders of ceremonies come here at the place of worship at which the adoration is being recited. The ceremony is commenced; come to accept the prayers offered by me; desirous of protection, I invoke you; come O twin-divines, please come hither to grant precious riches to the donor of offerings. 23

Come and drink the elixir of devotional prayers to your entire satisfaction, consecrated with the exclamation SVAHA: desirous of protection, I invoke you; come, O twin-divines; please come hither to grant precious riches to the donor of offerings. 24

(१९) षड्विंशं सूक्तम्

(१-७) सप्तर्षस्यास्य सूक्तस्याधेयः श्यावाश्वः ऋषिः । इन्द्रो देवता । (१-६) प्रथमाद्विपदृषां

शक्नी, (७) समस्याश्च महापङ्क्तिः सप्तमसी ॥

अ० १८ ॥ अ० १८ ॥ अ० १८ ॥ अ० १८ ॥
 अवितासि सुन्वतो वृक्त्रर्हिषः पिबा सोमं मदाय कं शतक्रतो ।
 यं ते भागमधारयन्विश्वः सेहानः पृतना उरु जयः समप्सु जिन्मस्त्वौ इन्द्र सत्यते ॥१॥
 प्राव स्तोतारं मघवन्नव त्वां पिबा सोमं मदाय कं शतक्रतो ।
 यं ते भागमधारयन्विश्वः सेहानः पृतना उरु जयः समप्सु जिन्मस्त्वौ इन्द्र सत्यते ॥२॥

36.

Avitāsi sunvató vṛikṭābarhishah pibā sómam mādāya
 kām śatakrato | yām te bhāgām ādhārayan viśvāḥ sebhā-
 nāḥ pṛitanā urú jrayaḥ sām apsu-jin-marútvān indra satpate
 || 1 || prāva stotāraṁ maghavann āva tvām pibā sómam
 mādāya kām śatakrato | yām te bhāgām — || 2 ||

ऊर्जा देवौ अवस्योर्जसा त्वां पिबा सोमं मदाय कं शतक्रतो ।
 यं ते भागमधारयन्विश्वः सेहानः पृतना उरु जयः समप्सु जिन्मस्त्वौ इन्द्र सत्यते ॥३॥
 जनिता दिवो जनिता पृथिव्याः पिबा सोमं मदाय कं शतक्रतो ।
 यं ते भागमधारयन्विश्वः सेहानः पृतना उरु जयः समप्सु जिन्मस्त्वौ इन्द्र सत्यते ॥४॥

ūrjā de-

vān āvasy ōjasā tvām pibā sómam mādāya kām śatakrato |
 yām te bhāgām — || 3 || janitā divó janitā pṛithivyāḥ pibā
 sómam mādāya kām śatakrato | yām te bhāgām — || 4 ||

O performer of hundreds of selfless deeds, you are the protector of the offerers of devotional prayers, of the devotees who have trimmed all the impurities of body and the soul; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 1

O bounteous Lord, the performer of hundreds of selfless deeds, may you protect your worshipper; protect him well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 2

O performer of hundreds of selfless deeds, you help the divine forces with energy and protect them well; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 3

You are the generator of heaven and generator of earth, O performer of hundreds of selfless deeds; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 4

जनिताश्वा॒नां जनिता॑ गवा॒मसि॑ पि॒त्रा सोमं॑ मदा॒य कं श॑तक्रतो ।
यं ते॒ भ॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु॒ज्रयः॑ सम॑प्सुजिन्म॒रुत्वाँ इन्द्र॑ सत्पते ॥५॥
अ॒त्रीणां॑ स्तोमम॒द्रिवो॑ म॒हस्कृ॑धि पि॒त्रा सोमं॑ मदा॒य कं श॑तक्रतो ।
यं ते॒ भ॒गम॑धा॒रय॑न्वि॒श्वाः से॒हानः॑ पृ॒तना॑ उ॒रु॒ज्रयः॑ सम॑प्सुजिन्म॒रुत्वाँ इन्द्र॑ सत्पते ॥६॥
स्या॒वाश्व॑स्य सु॒न्वतस्तथा॑ शृ॒णु यथा॑ शृ॒णोरे॒त्रेः कर्मा॑णि कृ॒ण्वतः॑ ।
प्र त्र॒सद॑स्युमावि॒थ त्वमेक॑ इ॒न्द्रापा॑ह्य इन्द्र॑ ब्र॒ह्माणि॑ व॒र्धय॑न् ॥७॥

janitāśvānām janitā gāvām asi pibā sómam mādāya kām śatakrato | yām te bhāgām — || 5 || ātrīṇām stómam adriṇo mahās kṛidbhi pibā sómam mādāya kām śatakrato | yām te bhāgām — || 6 || śyāvaśvasya sunvatas tātthā śṛiṇu yāthā-
śṛiṇor ātreḥ karmāṇi kṛiṇvatāḥ | prā trasādasyum āvitha tvām éka in nṛishāhya indra brāhmāṇi vardhāyan || 7 || 18 ||

(३७) सप्तविंशं सूक्तम्

(१-७) सप्तयस्यास्य सूक्तस्याग्नेयः श्यावाश्वा इति । इन्द्रो देवता । (१) प्रथमचोऽतिजगती.

(२-७) द्वितीयादिपञ्चाह्य महापङ्क्तिश्छन्दसी ॥

॥११॥

प्रेदं ब्र॒ह्म वृ॒त्रतू॑र्यै॒ष्वावि॑थ प्र सु॒न्वतः॑ श॒चीप॑त इन्द्र॑ विश्वाभिरू॒तिभिः॑ ।
मा॒ध्यन्दि॑नस्य॒ सर्व॑नस्य॒ वृ॒त्रह॑न्नने॒ष्ट पि॒त्रा सोम॑स्य॒ वज्रि॑वः ॥१॥

37.

Prédām bráhma vṛitratúryeshv āvitha prā sunvatāḥ śa-
cīpata indra víśvābhir ūtibhiḥ | mādhyam̐dinasya sāvānasya
vṛitrahann anedya pibā sómasya vajrivaḥ || 1 ||

You are the generator of all vital powers; you are the generator of supreme intellects; O performer of hundreds of selfless deeds, please joyfully accept our prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the coqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 5

O wielder of the bolt of justice, O performer of hundreds of selfless deeds, May you fully appreciate the tributes paid by the thrice-detached sages; please joyfully accept prayers for your exhilaration. This is that portion which the divine forces have assigned you, O resplendent Lord of the virtuous, the victor of all adverse forces, the conqueror of all obstructions, the subduer of evil thoughts, and the leader of vital principles. 6

May you hear the prayers of the diseased devotees while they offer libations as you have been hearing invocations of thrice-detached sages engaged in holy services. O resplendent, you alone can help the weak mind, frightened in the struggles of life, and animate their prayers. 7

O resplendent Lord, O Lord of rites, you help the devotees with all your protective measures in life struggles. O destroyer of devil of ignorance, irreproachable, possessor of adamant will power, may you accept our prayers at the midday solemn ceremony. 1

सेहान उग्रं पृतना अभि द्रुहः शचीपत इन्द्र विश्वाभिरुतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥२॥
 एकरालस्य भुवनस्य राजसि शचीपत इन्द्र विश्वाभिरुतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥३॥

sehānā ugra
 prītanā abhī drūhaḥ śacīpata indra viśvābhir ūtibhiḥ | mā-
 dhyam̐dinasya — || 2 || ekaṛāl asyā bhūvanasya rājasi śacī-
 pata indra viśvābhir ūtibhiḥ | mādhyam̐dinasya — || 3 ||

सस्थावाना यवयसि त्वमेक इच्छुचीपत इन्द्र विश्वाभिरुतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥४॥

sasthāvānā yavayasi tvām éka ic chacīpata indra viśvābhir
 ūtibhiḥ | mādhyam̐dinasya — || 4 ||

क्षेमस्य च प्रयुजश्च त्वमीशिषे शचीपत इन्द्र विश्वाभिरुतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥५॥
 क्षत्राय त्वमवसि न त्वमाविथ शचीपत इन्द्र विश्वाभिरुतिभिः ।
 माध्यन्दिनस्य सर्वनस्य वृत्रहन्नेद्य पित्रा सोमस्य वज्रिवः ॥६॥

kshémasya ca prayújaś
 ca tvām īṣiṣhe śacīpata indra viśvābhir ūtibhiḥ | mādhyam̐-
 dinasya — || 5 || kshatrāya tvam āvasi nā tvam āvitha
 śacīpata indra viśvābhir ūtibhiḥ | mādhyam̐dinasya — || 6 ||

O resplendent Lord, powerful, subduer of hostile forces, Lord of rites, you help the devotees with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 2

O resplendent Lord, O Lord of rites, you shine as the sole sovereign of this world with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 3

O resplendent Lord, O Lord of rites, you alone divide the two combined worlds of heaven and earth with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 4

O resplendent Lord, O Lord of rites, you are the supreme master of acquisitions and their preservation with all your protective measures. O destroyer of devil of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 5

O resplendent Lord, O Lord of rites, please help one to power, and protect with all your protective measures; you need no defender. O destroyer of ignorance, irreproachable, possessor of adamantine will power, may you accept our prayers at the mid-day solemn ceremony. 6

इयावाश्वस्य रेभतस्तथा शृणु यथाशृणोरत्रे कर्माणि कृण्वतः ।
प्र त्रसदस्युमाविथ त्वमेक इक्षुपाह्य इन्द्र क्षत्राणि वर्धयन् ॥७॥

syāvāśvasya rébhatas tátha śṛiṇu yáthāśṛiṇor átreḥ kármāṇ
kṛipvatāḥ | prā trasádasyum āvitha tvám éka in nṛisháhya
índra kshatrāṇi vardháyan || 7 || 19

(३८) भरणिषां सूक्तम्

(१-२) इगर्चन्त्यास्य सूक्तस्यामयः ययावाश्व ऋषिः । इन्द्राग्नी देवते । गायत्री छन्दः ॥

॥७॥

यज्ञस्य हि स्थ ऋत्विजा सखी वाजेषु कर्मेसु । इन्द्राग्नी तस्य बोधतम् ॥१॥
तोशामा रथयावाना वृत्रहणापराजिता । इन्द्राग्नी तस्य बोधतम् ॥२॥
इदं वा मदिरं मध्वधुक्षन्निद्रिभिर्नरः । इन्द्राग्नी तस्य बोधतम् ॥३॥
जुषेथां यज्ञमिष्टये सुतं सोमं सधस्तुती । इन्द्राग्नी आ गतं नरा ॥४॥

38.

Yajñāsya hí sthá ritvijā sásni vājeshu kármasu | in
drāgni tāsa bodhatam || 1 || tośāsā rathayavānā vṛitrahāṇā
parājītā | indrāgni tāsa bodhatam || 2 || idāṃ vām madirān
mādhv ādhukshaun ādribhir nārah | indrāgni tāsa bodha
tam || 3 || jushéthām yajñām ishṭāye sutām sōmam sadha
stutī | indrāgni ā gatam narā || 4 ||

May you hear the prayers of the diseased devotees, while they sing songs, as you have been hearing invocations of thrice-detached sages, engaged in holy services. O resplendent, you alone can help the weak minds, frightened in the struggles of life, and animate their prayers. 7

38

Both of you are of supreme importance in wars and holy works. O pair of lightning and fire energies, may you take cognizance of it. 1

Both of you are destroyers of foes, riders of one chariot; killers of darkness and are invincible; O pair of lightning and fire energies, may you take cognizance of it. 2

The leaders of people have composed these praises for you, as if herbal juices by stone extractions, O pair of lightning and fire energies, may you take cognizance of it. 3

O the two leaders, both associated together in merits, this effused sweet exhilarating preparation is for you. May you accept our sacrifice, O the pair of lightning and fire, please come. 4

इमा जुषेथां सर्वना येभिर्हव्यान्युहयुः । इन्द्राग्नी आ गतं नरा ॥५॥
 इमां गायत्रवर्तनि जुषेथां सुष्टुतिं मम । इन्द्राग्नी आ गतं नरा ॥६॥

imā jushetham sāvanā
 yébhīr havyāny ūbātuh | indrāgnī ā gataṁ nara 5 imāṁ
 gāyatrāvartaniṁ jushéthaṁ suṣṭutīm mama | indrāgnī ā
 gataṁ nara || 6 || 20 ||

३९ ॥

प्रातर्यावभिरा गतं देवेभिर्जेन्यावसु । इन्द्राग्नी सोमपीतये ॥७॥
 श्यावाश्वस्य सुन्वतोऽग्नीणां शृणुतं हवम् । इन्द्राग्नी सोमपीतये ॥८॥

prātaryāvabhir ā gataṁ devébhīr jenyāvasū | indrāgnī
 sómapītaye || 7 || śyāvāśvasya sunvató 'trīṇāṁ śṛiṇutaṁ há-
 vam | indrāgnī sómapītaye || 8 ||

एवा वामह ऊतये यथाहुवन्त मेधिराः । इन्द्राग्नी सोमपीतये ॥९॥
 आहं सरस्वतीवतोरिन्द्राग्न्योरवो वृणे । याभ्यां गायत्रमुच्यते ॥१०॥

evā vām ahva ūtāye yá-
 thāhuvanta médhīrāḥ | indrāgnī sómapītaye || 9 || áhám
 sárasvativator indrāgnyór ávo vṛiṇe | yábhyām gāyatrám
 ricyáte || 10 || 21 ||

O leaders, may you accept these sacrifices, whereby you carry away the oblations. O pair of lightning and fire, please come. 5

O leaders, may you accept this earnest praise following the style of the GAYATRI verse. O pair of lightning and fire, please come. 6

O lords of genuine wealth, please come along with the early faring divine powers. O the pair of divine lightning and fire, please accept our emotional prayers. 7

Please listen to the invocations of the thrice-detached sages, and of the diseased devotees. O pair of divine lightning and fire, accept our emotional prayers. 8

I invoke you both for my protection, as the sages of divine intelligence have been invoking you from ancient times. O pair of divine lightning and fire, accept our emotional prayers. 9

I solicit the protection of the Lord of lightning and fire associated with the Lord of divine speech, to whom this GAYATRI hymn is addressed. 10

(३०.) एकोनयत्ताग्निं नूनम्

(१-२०) दग्धचन्पाम्य मृतस्य काण्वो नाभाक क्रवि । अग्निदेवता । मदापङ्क्तिः ॥

॥६२॥ अग्निमस्तोष्यृग्मियमग्निर्माला यजध्वे ।
 अग्निर्देवो अंनक्तु न उभे हि विदथे कविरन्तश्चरति दत्त्वं । नभन्तामन्यके समे ॥३॥
 न्यमे नव्यसा वचस्तनुषु शंसमेवाम् ।
 न्यराती ररावणां विश्वा अयो अरातीरितो युच्छन्त्यासुरो नभन्तामन्यके समे ॥२॥

39.

Agnīm astoshy ṛigníyam agnīm ilā yajádhyai | agnir
 devān anaktu na ubhé hí vidáthe kavír antāś carati dū-
 tyām nábhantām anyaké same || 1 || ny āgne návyasā vá-
 cas tanúshu śānsam eshām | ny árāti rārāvṇām víśvā aryó
 árātīr itó yuchantv āmúro nábhantām anyaké same || 2 ||

अग्ने मन्मानि तुभ्यं कं घृतं न जुह्व आमनि ।
 स देवेषु प्र चिकिद्भि त्वं ह्यसि पूर्यः शिवो दूतो विवस्वतो नभन्तामन्यके समे ॥३॥
 तत्तदुभिर्वयो दधे यथायथा कृपण्यति ।
 ऊर्जाहुतिर्वसूनां शं च योश्च मयो दधे विश्वस्ये देवहृत्ये नभन्तामन्यके समे ॥४॥
 स चिकेत सहीयसाभिश्चित्रेण कर्मणा ।
 स होता शश्वतीनां दक्षिणाभिरभिवृत्त इनोति च प्रतीव्यं नभन्तामन्यके समे ॥५॥

āgne mánmāni túbhyaṁ kām ghrítām ná juhva āsáni | sá
 devéshu prá cikiddhi tvám hy ási pūrvyāś śivó dūtó vi-
 vásvato nábhantām anyaké same || 3 || tát-tad agnir váyo
 dadhe yáthā-yathā kṛipanyāti | ūrjálutir vásūnām śām ca
 yós ca máyo dadhe víśvasyai devábhūtyai nábhantām anyaké
 same || 4 || sá ciketa sáhiyasāgnis citréṇa kármanā | sá hótā
 śáśvatīnām dākshinābhīr abhívṛita inóti ca pratívyām ná-
 bhantām anyaké same || 5 || 22 ||

I glorify the adorable fire-divine; I invoke him with praise and worship him with devotion. May this fire-divine inspire natural powers for us. The virtuous fire-divine traverses both worlds as messenger of the supreme forces; may all our adversities vanish. 1

O fire-divine, may you burn down through our newest speech all hostilities against our persons; please consume all the hatred against those who are liberal; all the wicked man's malignities be also burnt down; may the violent assailing forces go away from hence. May all our adversities vanish. 2

O fire-divine, I offer my hymns to you while holy butter is being poured within your mouth; may you among Nature's other bounties acknowledge these praises; you are the most ancient; and benevolent messenger of the sun. May all our adversities vanish. 3

The fire-divine grants all food whatsoever is solicited. He bestows upon the worshippers happiness springing from tranquility and other enjoyment. He is the medium for all invocations addressed to Nature's bounties. May all our adversities vanish. 4

The fire-divine is known by his most powerful and victorious deeds; he is the invoker of eternal forces. He inspires divine powers for benevolent deeds; surrounded by the gifts of oblations, he proceeds against evil forces. May all our adversities vanish. 5

अग्निर्जाता देवानामग्निर्वेद मर्तानामपीच्यम् ।
 अग्निः स द्रविणोदा अग्निर्द्वारा व्यृणुते स्वाहुतो नवीयसा नभन्तामन्यके समे ॥६॥
 अग्निर्देवेषु संवसुः स विश्वं यज्ञियास्वा ।
 स मुदा काव्या पुरु विश्वं भूमेव पुष्यति देवो देवेषु यज्ञियो नभन्तामन्यके समे ॥७॥
 यो अग्निः सप्तमानुषः श्रुतो विश्वेषु सिन्धुषु ।
 तमार्गन्म त्रिपस्त्यं मन्थातुर्दस्युहन्तममग्निं यज्ञेषु पूर्य नभन्तामन्यके समे ॥८॥

agnīr jātā devānām agnīr veda mātānām apīcyām |
 agnīḥ sā draviṇodā agnīr dvārā vy ūṇute svāhuto nāvī-
 yasā nābhantām anyaké same || 6 || agnīr devéshu sāmva-
 suḥ sā vikshū yajñiyāsv ā | sā mudā kāvyā purū viśvam
 bhūmeva pushyati devó devéshu yajñīyo nābhantām anyaké
 same || 7 || yó agnīḥ saptāmānushaḥ śritó viśveshu sīndhu-
 shu | tām āganma tripastyām mandhātúr dasyuhāntamam
 agnīm yajñéshu pūrvyām nābhantām anyaké same || 8 ||

अग्निर्ऋषिणि त्रिधातून्या क्षेति त्रिधा कविः ।
 स त्रीरेकादुशौ इह यज्ञश्च पिप्रयश्च नो विप्रो दूतः परिष्कृतो नभन्तामन्यके समे ॥९॥
 त्वं नो अग्न आयुषु त्वं देवेषु पूर्य वस्व एक इरज्यसि ।
 त्वामार्पः परिस्रुतः परि यन्ति स्वसेतवो नभन्तामन्यके समे ॥१०॥

agnīs trīṇi tridhātūny ā ksheti vidāthā kavīḥ | sā trīṇr ekāda-
 śāṇ ihā yākshac ca pipriyac ca no vípro dūtāḥ pāriśhkṛito
 nābhantām anyaké same || 9 || tvām no agna āyúshu tvām
 devéshu pūrvya vásva éka irajyasi | tvām āpaḥ parisrútaḥ
 pári yanti svásetavo nābhantām anyaké same || 10 || २१ ||

The fire-divine knows all that springs from Nature's bounties; he knows the secrets of mankind. He is the giver of riches; when duly worshipped with a new spirit, He sets open the doors of opulence. May all our adversities vanish. 6

The fire-divine is closely associated with Nature's other forces. He dwells amongst pious people. He, like earth, cherishes all sacred acts with delight. He is adorable among all Nature's bounties. May all our adversities vanish. 7

Let us approach the fire-divine, which is honoured by seven priests; and which pervades through all streams of life. He has a triple dwelling place; He is the destroyer of demonic forces for wise devotees, and is foremost in all sacred deeds. May all our adversities vanish. 8

The all-wise fire-divine pervades the three triple formed regions. He is the granter of blessings and performer of cosmic sacrifice associated with thrice eleven ($3 \times 11 = 33$) divine forces, and fulfils our aspirations. May all our adversities vanish. 9

Our fire-divine is first among Nature's bounties and foremost among living men. He alone is lord of wealth. The flowing streams of water confined within their own banks run around him. May all our adversities vanish. 10

(४०) चत्वारिंशं सूक्तम्

(१-१२) दादशम्यास्य सूक्तस्य काण्वो नाभाक ऋषिः । इन्द्राग्नी देवते । (१. ३-११)

प्रथमचन्द्राग्न्यादिनामाश्च महापर्वाङ्कः, (२) द्वितीयायाः सकृन्,

(१२) दादशयाश्च त्रिष्टुप् छन्दसि ॥

॥ ५ ॥ इन्द्राग्नी युवं सु नः सहन्ता दासथो रयिम ।
येन इव्वा समत्स्या वीळु चित्साहिपीमह्यभिर्वनेव वात इन्नभन्तामन्युके संमे ॥ १ ॥
नहि यौ वव्र्यामहेऽथेन्द्रमियंजामहे शर्विष्ठं नृणां नरम् ।
स नः कदा चिदर्वता गमदा वाजसातये गमदा मेधसातये नभन्तामन्युके संमे ॥ २ ॥
ता हि मध्यं भराणामिन्द्राग्नी अधिक्षितः ।
ता उ कवित्वना कवी पृच्छयमाना सखीयते सं धीतमश्नुतं नरा नभन्तामन्युके संमे ॥ ३ ॥
अभ्यर्चं नभाकवदिन्द्राग्नी यजसा गिरा ।
ययोर्विश्वमिदं जगद्वियं योः पृथिवी महुः पस्थे विभूतो वसु नभन्तामन्युके संमे ॥ ४ ॥
प्र ब्रह्माणि नभाकवदिन्द्राग्निभ्यामिरज्यन् ।
या सप्तबुधमण्वं जिह्ववारमपोर्णुत इन्द्र ईशान ओजसा नभन्तामन्युके संमे ॥ ५ ॥

40.

Indrāgni yuvām sū naḥ sáhantā dāsatho rayīm | yéna
dṛiḷhā samātsv ā vilū cit sāhishīmāhy agnir vāneva vāta
in nābhantām anyaké same || 1 || nahí vām vavráyāmahé
'théndram íd yajāmahé śavishṭham nṛiṇām nāram | sá naḥ
kadā cid árvatā gāmad ā vājasātaye gāmad ā medhāsā-
taye nābhantām anyaké same || 2 || tā hí mādhyam bhārā-
nām indrāgni adhikshitāḥ | tā u kavitvanā kaví prichyā-
mānā sakhiyaté sām dhītām aśnutam narā nābhantām an-
yaké same || 3 || abhy ārea nabhākavād indrāgni yajásā
girā | yáyor vīśvam idām jāgad iyām dyauḥ prithiví mahy
úpāsthe bibhṛitó vásu nābhantām anyaké same || 4 || prā
brāhmāṇi nabhākavād indrāgnibhyām irajyata | yā saptā-
budhnam arṇavām jihvābhāram aporṇutā indra īśāna ójasā
nābhantām anyaké same || 5 ||

O victorious Lord of cosmic lightning and fire, bestow upon us riches whereby we may overcome our powerful enemies in combats; may you burn them, as the fire fanned by the wind consumes the forests. May all our adversities vanish. ₁

Verily, we do not invoke any one of you for wealth; we particularly worship the resplendent Lord who is the strongest leader of men; he comes occasionally unto us with his speedy chariot, comes unto us to grant us strength and to bless us at the sacred worship. May all our adversities vanish. ₂

They two, the lords of lightning and fire, are present in the midst of our struggles of life; may you two, leaders of ceremonies, who are really sagacious, accept our offerings when solicited by those of us who seek your friendship. May all our adversities vanish. ₃

We, like the pain-despiser, worship the lord of lightning and fire of celestial region with sacred songs and praise. All this world, the spacious earth and heaven which bear rich treasures in their lap belong to them. May all our adversities vanish. ₄

O devotees, may you, like the pain-despiser, address your praises to the lords of cosmic lightning and fire, who overspread with their lustre the seven celestial regions, whose gates are hidden and of whom the supreme Lord of splendence is master by His supreme authority. May all our adversities vanish. ₅

अपि वृश्च पुराणवद्वतनैरिव गुप्पितमोजो दासस्य दम्भय ।
वयं तदस्य संभृतं वस्विन्द्रेण वि भजेमहि नभन्तामन्यके समे ॥६॥

āpi vṛiṣca puraṇavād vrata-
ter iva guṣṭhitām ōjo dasāsyā dambhaya | vayāṃ tād asya
sāmbhṛitam vāsv indreṇa ví bhajemahi nábhantām anyaké
same || 6 || 24 ||

॥२५॥ यदिन्द्राग्नी जना इमे विह्वयन्ते तना गिरा ।
अस्माकेभिर्नृभिर्वयं सासह्याम पृतन्यतो वनुयाम वनुष्यतो नभन्तामन्यके समे ॥७॥
या नु श्वेतावयो दिव उच्चरात उप द्युभिः ।
इन्द्राग्न्योरनु व्रतमुहाना यन्ति सिन्धवो यान्त्सीं बन्धादमुषतां नभन्तामन्यके समे ॥८॥
पूर्वीष्ट इन्द्रोपमातयः पूर्वोक्त प्रशस्तयः सूतो हिव्यस्य हरिवः ।
वस्यो वीरस्यापृचो या नु साधन्त नो धियो नभन्तामन्यके समे ॥९॥
नं शिशीता सुवृक्तिभिस्त्वेषं सत्वानमृगियम् ।
उतो नु श्रिय ओजसा शुष्णस्याण्डानि भेदति जेषत्स्वर्धतीरपो नभन्तामन्यके समे ॥१०॥

yād indrāgnī jānā ime vilhvāyante tānā girā | asmāke-
bhir nṛibhir vayāṃ sāsaḥyāma pṛitanyatō vanuyāma va-
nushyatō nábhantām anyaké same || 7 || yā nū śvetāv avó
divā uccārāta ūpa dyúbhiḥ | indrāgnyór ānu vratāni ūhānā
yanti sīndhavo yān sīm bandhād āmuṣcatām nábhantām
anyaké same || 8 || pūrvīṣṭ ṭa indrōpamātayaḥ pūrvīr utā
prāśastayaḥ sūno hinvāsyā harivaḥ | vāsvo vīrāsyāpṛico yā
nū sādhaṇta no dhīyo nábhantām anyaké same || 9 || tāṃ
śiṣitā suvṛiktibhis tveshām sātvanam ṛigmīyam | utó nū cid
yā ōjasā śuṣṇasyāṇḍāni bhédati jēshat svārvatīr apó ná-
bhantām anyaké same || 10 ||

O resplendent Lord, may you cut off the evils like tangles of the creeping plant; and weaken the strength and vigour of an infidel. With the help of the resplendent Lord, may we divide the treasure that he has gathered up. May all our adversities vanish. 6

While these men invoke the lords of lightning and fire with prayers, may we with our own herbs quell those who provoke us to the fight, and honour those who seek honours. May all our adversities vanish. 7

The two whites with their effulgence rise from below onwards to heaven. By the grace of the lords of lightning and fire, they verily liberate our streams of thoughts from bondage. 8

O resplendent Lord, many are your helping ways and many are your ways of guiding us. O Lord of steeds (i. e. the inspirer of the vital and mental powers), the bestower of affluence and progeny, may you come and bless our worship. May all our adversities vanish. 9

May you (O devotees) animate Him, the resplendent Lord, with your sacred hymns. He is brilliant, and adorable; He is the distributor (of riches). With His might, He demolishes the embryos of the greedy and conquers celestial blessings for us. May all our adversities vanish. 10

तं शिषीता स्वध्वरं सत्यं सत्त्वात्मवृत्तिर्यम् ।
 उतो नु चिद्य ओहत आण्डा शुष्णस्य भेदत्यजैः सर्वतीरपो न भन्तामन्यके समे ॥११॥
 एवेन्द्राग्निभ्यां पितृवन्नवीयो मन्धातृवदङ्गिरस्वदवाचि ।
 त्रिधातुना शर्मणा पातमस्मान्वयं स्याम पतयो रयीणाम् ॥१२॥

tām śiṣitā svadhvarām satyām
 sātvanam ritviyam | utó nú cid yá óhata āṇḍā śuṣṇasya
 bhédaty ájaih svàrvatīr apó nábhantām anyaké same || 11 ||
 evéन्द्रāgnibhyām pitṛivān nāvīyo mandhātrivád āṅgirasvād
 avāci | tridhātunā śārmaṇā pātam asmiān vayām syāma pá-
 tayo rayīṇām || 12 || २५ ||

May you glorify that resplendent who is worthy of worship, sincere, bountiful and adorable. With His might He demolishes the embryos of the greedy and conquers the celestial blessings for us. May all our adversities vanish. 11

Thus have we sung a new hymn to honour the lord of lightning and fire as has always been done by our ancient sages, the bearers of light, the source of wisdom and vital energies. May you cherish us with triply-defended dwellings. May we be the possessors of ample riches. 12

NOTES

Book 8
Hymns 1-40

अष्टं मंडलम्
सूक्तानि १-४०

GETTING

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NOTE OF RGVEDA NO. 8

Hymn-1

For verses 1 and 20, see Nir.VII.2 and VI.24.

1. *Ma cid anyat vi samsata*, मा चिद् अन्यद् वि संसत, do not praise any other; this phrase is quoted by Yaska (Nir.VII.2) as an illustration of the praises addressed directly, while the objects of praise are indirectly addressed (प्रत्यक्षकृताः स्तोतारो भवन्ति, परोक्षकृतानि स्तोतव्यानि).

2. *Ubbayavinam*, the distributor of both celestial and terrestrial riches; or having the faculty of protecting both fixed or moveable things (उभयाविनं दिव्य पार्थिव सखणेनोभय विधधनेनोपेतम्; or स्यादवर-जंगमरूपेण द्विप्रकारेण रक्षितव्येनोपेतम्—*Sayana*); or being honoured by both those who recite his praises and those who offer oblations (उभयविधैः स्तोतृभिर्यष्टृभिश्चोपेतम्—*Sayana*); doer of both (हितानुसंताप्याम्—*Venkata*).

Ubbayamkaram, the displayer of both, enmity and favour (उभयंकरं विग्रहानुग्रहयोरुभयो कर्तारम्—*Sayana*; उभयस्य कर्तारम्—*Venkata*).

5. *Satamagha*, O opulent; (शतामय बहुधन—*Venkata*; बहुधनेन्द्र—*Sayana*).

Sataya, for a large price (शताय बहुनामैतत्; अपरिमिताय धनाय—*Sayana*).

7. *Puramdara*, पुरमद्धार, O destroyer of the citadels (or cities of enemies, or of ignorance); usually Indra is addressed by this name.

9. *Dasagvinah satino ye sahasrinah*, which are traversers of tens, or hundreds or thousands of leagues; or, which are traversers of

ten leagues, and are numbered by hundreds and thousands (दशग्विनः शतितो वे सहस्रिणः दशादिसंख्यायुक्ताः—*Venkata*; दशग्विनः दशयोजनगामिनः ; शतितः शतसंख्याकाः सहस्रिणः सहस्रसंख्याकाः सन्ति—*Sayana*).

10. *Cayatra-vepasam*, of excellent speed; of excellent motion (गायत्रवेपसं प्रसस्य वेगाम्—*Sayana*; गायत्रं साम यस्या घेनोर्वेगमुत्पादयति—*Venkata*; i. e. having the form or 'beauty of the *Gayatri*, being the *Gayatri* personified.

Anyam isam urudharam, as another form, the vast dropping desirable (rain) (अन्यां उषतविससर्णा उरुधारा बहुदक धारां इयं एषणीयां मुष्टिम्—*Sayana*); also अन्यां may mean unparalleled (अदृष्टपूर्वम्—*Wilson*).

11. *Vanku*, two horses (i. e. the internal organ or *antahkaran* and organs of senses); the crooked in action (वङ्कु वक्रगामिनी—*Sayana*; बङ्कूतरी चाश्वी—*Venkata*).

Arjuneyam Kutsam, the soul, the child of Nature—*Arjuni's* son, the *Kutsa* seer (आर्जुनेयं अर्जुन्याः पुत्रं, कुत्सं ऋषिम्—*Sayana*). For *Arjuneyam*, See

आर्जुनेयम्—I.112.23; IV.26.1; VIII.1.11.

आर्जुनेयाय—VII.19.2.

अर्जुनि—I.49.3; V.84.2 (white-complexioned).

अर्जुन्योः—X.85.13. (in *Arjunis*, two asterisms in lunar mansions; the same as *Phalgunis*).

In the *R̥gveda*, *Arjuneya* occurs as the patronymic of *Kautsa* (*Macdonell* and *Keith*).

Satakratuh, Lord of hundred self-less tasks or deeds (one who

is selfless in cent per cent actions).

Etasam, see I.54.6; 61.15; IV.17.14; 30.6; VIII.1.11; 6.38; 50.9; IX.63.8 and other references.

Etasa, एतसा, is in the *Kausitaki Brahmana* (XXX.5), the name of a sage who is said to have cursed his children because they interrupted him in the midst of a rite; hence the Aitasayanas, the descendents of Etasa, are declared to be the worst of the Bhṛgus. See also the *Aitareya Brahmana* (VI.33).

However, in the R̥gveda, Etasa seems merely to designate the horse of the Sun. (वेगादि गुणयुक्ताश्चवन्तम्—*Daya*, on I.54.6). Also the name of a protege whom Indra helped against the Sungod Surya, Etasa was wounded in the conflict with the Sun (*Wilson*). (See also Nigh. I.14, एतसा=अश्व=horse).

13. Aranah-iva, like the abject; like the one cast down. (अरणा इव अरनणा दुःखिन इव—*Sayana*; अरनणा इव—*Venkata*).

Prājāhitāni, neglected (प्रजाहितानि इतरेण विहितानि—*Venkata*; प्रक्षीणानि; one without branches, शाखाविभिव्युक्तानि—*Sayana*).

15. Pavitram, the filters (पवित्रं पवनसाधनं दण्डपवित्रम्—*Sayana*); an appliance for purification.

Tirah, placed inclined (तिरः तिर्यग्बलस्थितं—*Sayana*).

16. Sadha-stutim; collected laudation; the laudation made by him along with many other priests (सधस्तुतिं सन्धैर्ऋषिभिः सहक्रियमाणां स्तुतिम्—*Sayana*).

Upastutib, the subsidiary praise; or merely, praise (उपस्तुतिः स्तोत्रम्

—*Sayana*).

18. *Sukrato*, O *Sukratu*!—a name of *Indra*, O *Indra* (similar to *Satakratu*).

20. *Galdaya*, गल्दया—“May we, always beseeching with our hymns, songs, praises, and the straining of the *Soma*, not make thee angry like a wild beast at the time when *Soma* is pressed; for who has not besaught the Lord? *Galda* (गल्दा) means vessels, so called because the extracted juice is stored in them (गल्दा घमनीयो भवन्ति गन्धमनासु धीयते).

See for गल्दा—*Rv.*I.15.1; *VIII.*92.22.

आ त्वा विभन्तिवन्दव आ गल्दा घमनीनाम्—Let the *Soma*-draughts flow into thee; aye! and the extracted juices of vessels. These two words are inflicted in various ways. Here *Galda*, गल्दा, means the juices, which have been extracted in the vessels (नाना विभक्तीत्येते भवतः । आगच्छन्ना घमनीनामित्यर्थः).

The word *Galda* does not occur anywhere else in the *Rgveda*, besides *VIII.*1.20.

We have in the *Manava Srauta Sutra* :

आ मा विभन्तिवन्दव आ गल्दा घमनीनाम् ।
रत्नेन मे रसं पुन वाजिनो मे यज्ञं वह्निनि ॥ (*I.*7.2.18).

“May the drops enter me, the stream from the pipes; fill my sap with sap; may the steeds draw my sacrifice.”

Galdaya, with the effusion of the *Soma* (गल्दया गालनेनासावणेन —*Sayana*).

Compare: आजिघ कलशं भस्मा त्वा विभन्तिवन्दवः —*Yv.**VIII.*42. ; इन्द्र नोमं पिब

ऋतुनाऽऽश्वा वितन्निवन्दवः —Rv.I.15.1. ; वा स्वा वितन्निवन्दवः समुद्रमिव सिन्धवः —Rv.VIII. 92.22. (Nir.VI.24).

26. *Purvapa-iva*, पूर्वपाऽइव, like the first drinker (among Nature's deities); according to Sayana, the reference is to *Vayu*, the wind-divine (पूर्वपाइव । पूर्वः सर्वभ्यो देवेभ्यः प्रथमभावीतम् पिबतीति पूर्वपा वायुः —*Sayana*).

See *Aitareya Brahman* also II.25.

28. *Dvita havayah*, in two ways to be worshipped, i.e. by praisers and by the sacrificers (द्वैतमन्तरिक्षमध्ये मार्गं पूषन्कुर्वन्—*Venkata*; द्विता द्विषा द्विविधं: स्तोतुमियंष्टुमिष्य—*Sayana*).

29. *Api-sarvare*, during the night also (अपि शर्वरे शर्वरा रात्रिमपिगतः कालः अपिशर्वरः —*Sayana*; but according to *Venkata*, at the junction of night and day, अपि शर्वरे शर्वरां यज्ज्ञा संयमे अपि शर्वरे रात्रिमुखे सायम्—*Venkata*).

The four times for the praises are thus the sunrise, noon, evening and night.

Prapitve, at the close of the day; i. e. evening (प्रपित्वे प्रपित्वं प्राप्तिः —*Venkata*; प्रपित्वे प्राप्ते दिवसस्यावसाने सायाह्नेऽपि गदीयाः स्तोमास्त्वामावर्तयन्तु—*Sayana*).

For *prapitve*, see:

प्रऽपित्वम्—II.53.24; V.31.7.

प्रऽपित्वात्—X.73.2.

प्रऽपित्वे—I.104.1; 130.9; 189.7; IV.16.12; VI.31.3; VII.41.4; VIII.1. 29; 4.3.

Similar to this word, we have *Abhīptve* I.126.3; IV.34.5; V.76.2;

VIII.4.21 etc. (also अभिऽपित्वम्, अभिऽपित्वै, अभिऽपित्वे, अभिऽपित्वेषु) also at one place अपपित्वम् (apapitvam, III.53.24) (अपपित्वं अपचयम्—*Daya*. ; अभिऽपित्वं प्राप्तम्—IV.16.1; प्राप्पम् VII.18.9; अभिऽपित्वे सर्वतः प्राप्तोः अमोष्ट प्राप्तो—IV.35.6; आभिऽमुष्य भगने—IV.33.34.).

30. *Medhyatithi*, O *Medhyatithi*, O the venerable guest, (मेध्याः सङ्गमनीया. पवित्रा प्रतिपद्यो यस्य तम्—*Daya*).

For *Medhyatithi*, see

मेध्यऽप्रतिपिः—I.36.10; 11.

मेध्यऽप्रतिपिम्—I.36.17; VIII.2.40; 49.9.

मेध्यऽप्रतिपे—VIII.1.30; 33.4.

मेध्यऽप्रतिपेः—IX.43.4.

मेध्यऽप्रतिपौ—VIII.51.1.

31. *Yadvah*, seers amongst men (from *Yadu*, यदु, a synonym of man—Nigh—II.3). (यादः पदुर्वनोद्भवः । यद्वा । यदवो मनुष्याः, तेषु प्रसिद्धः—*Sayana*).

32. *Saha tvaca hiranyaya*, as if in the golden leather case, or in golden purse (सहत्वचा हिरण्यया कषपया मुपतः—*Venkata*; हिरण्यया हिरण्यम्या त्वचा चर्मणास्तरणेन सह सहितानि—*Sayana*).

Asangasya, of the liberal giver (of the unattached); of *Asanga*, a person according to *Sayana*). The word only occurs twice, once as आसङ्ग—VIII.1.33, and आसङ्गस्य VIII.1.33—nowhere else in the *Rgveda*.

According to the *Sankhayana Srauta Sutra* (XVI.11.17), *Asanga* was a woman, but became a man. *Sayana* also repeats this version (VIII.1.34), based on the fact, that this verse contains the expression

sasvati nari, शास्वती नारी, which has been taken to mean "his wife Sasvati," instead of merely every woman.

33. *Pla-yogih*, प्लायोगिः, is the patronymic name of Asange in the Rgveda (मधप्लायोगिरतिदासत् मन्यान् मासङ्गः —VIII.I.33) (The word *playogih* does not occur anywhere else in the Rgveda).

Dasabhih-Sahasraih, cattle ten times thousand (10×1000) in number (दशभिः दशगुणितः सहस्रैः सहस्रसंख्याकैर्गवादिभिः —*Sayana*).

34. *Sasvati nari*, शास्वती नारी, *Sasvati*, perceiving that the signs of manhood were restored, exclaims, "Joy, husband, thou art capable of enjoyment—*Wilson*).

Sayana conjectures a myth; Asanga, a certain King, was perhaps cursed by some god, and he became impotent; on this, his wife *Sasvati* underwent severe penances, as a result of which Asanga recovered his manhood.

Purastat, on the front side (पुरस्तात् पूर्वभागे पुरादेगे).

Sthuram, स्तूरं, the male organ appeared (स्तूरं स्थूलं युवंसत् पुंभ्यञ्जनं मनुददुषे मनुदुषयते—*Sayana*).

Hymn-2

For the verses 6,12 and 40, see Nir.V.3; I.4; and III.16 respectively.

4. *Indrah it somapah*, Indra alone is worthy of our devotion (सोमपाः). All our reverential and emotional praises are due to Him alone, the resplendent Lord. The other deities, Nature's bounties reflect His glories only. He alone is *sutapah*, सुतपाः. In rituals, He alone is to be presented with the entire oblation, the other gods and

men, sharing only a part of it.

(एकः एवं इन्द्रः सोमपाः, इन्द्रः सुतपाः, सर्वस्याभिगन्ता, देवान् मनुष्यान् च धन्तः वर्तमानः—*Venkata*).

Mṛgam na vrah mṛgayante, as hunters seek game (so panegyrics seek thee, मृगं न वा मृगयन्ते । मृगमिव ब्राह्म्याः प्रियाः —*Nir.V.3*); *Durga* explains *praisah*, प्रियाः, as panegyrics addressed to thee, and *vrah*, वाः, as greedy persons.

For *Vrah*, वाः see I.124.8; 126.5; IV.1.16; VIII.2.6; X.123.2.

For *Vratah*, व्राताः —IX.14.2.

For *Vratasah*, व्रातासः —I.163.8.

(वाः या वर्णोति—*Daya*; also ः वर्जन्तिरे; अथ व्रज क्षातोर्बाहुसकादोणादिको प्रत्ययः । वा इति पदानाम—*Nigh.IV.2*,—*Daya* on I.126.5; *Vratasah*, व्रातासः प्रतेषु सत्याचरणेषु भवाः —*Daya*).

8. *Trayah Kosasah*, the three vessels or troughs, *drona kalasa*, used in the preparation of the Soma libations; (i) द्रोणकलश, *drona kalasa*, (ii) पूतभृत्, *putabhrt*, and (iii) आधवनीय, *adhavaniya* (सयः कोशासः द्रोणकलशः आधवनीयः पूतभृदिति त्रयः कोशाश्चोत्तन्दि—*Venkata*).

Tisrah camvab, the three ladles, used in the three *savyanas* (तिस्त्रः त्रिविधाः सवनं कृते वर्तमानाः चम्बः —*Sayana*).

12. *Durmadaso na Surayam*, like the ebriety caused by *sura* or wine (*Wilson*); like bad intoxications, wine being drunk. See *Nir.I.4*: Like hard drinkers of wine, the particle *na*, न, is used in the sense of comparison.

Udharna nagnah jarante, the praisers praise like an udder; *nagna*

means *naked*, but here it means a *praiser* (स्तोत्र) who does not neglect or abandon the verses of the Veda (ग्राह्यं वाचि, तानि न जहतीति नग्नाः स्तोतारः), since the word *gnah* means the Vedic verses and the one who does not abandon them is *na+gnah*, and hence the praiser. (For *gnah*, Nigh. III, 29, one of the *uttaranamani*. Here the particle *na*, न, is used in the sense of negation.).

20. *Mo su adya duh-hanavan sayam karat*, let not Indra, the insuperable (दुःहनावान्) delay today until the evening. (Indra, being repeatedly summoned, delays his appearance till evening—*Sayana*) [दुर्हणावान् परैः दुःसह हननं दुर्हणम् । तद्वान् इन्द्रः].

Jamata, the son-in-law (जामाता, जायत इति जा अयत्यम् । तस्य निर्माता दुहितुः पतिः, i.e. *ja* (जा) is child, and the pragenitor of that is *jamata*, the husband of the daughter.

Asrirah iva jamata, like an unlucky or unworthy son-in-law (भयोर इव न श्रोद् प्रभोः । तदस्यास्त्वोत्पथोरः । मत्वर्थो यो रः । गुणविहीनः कृत्स्नो जामाता सकृदाहूयमानोऽप्यासायकालं विसम्भते, तद्वत्, त्वं कालविलम्बं मा कृपा इत्यर्थः — *Sayana*).

23. *Naryaya*, नययि, friend of mankind.

25. *Viraya Suraya*, वीराय शूराय, for the brave and conqueror.

28. *Siprin*, शिप्रिन्, handsome-chinned, charming in appearance.

Risivah, ऋषिजः ; foremost sage or seer; honoured of sages.

Sacivah, शचीवः ; full of divine wisdom; doer of great deeds.

34. *Esah etani cakara visva*, has made all these (beings etc.); or has performed all these exploits, the slaying of Vrtra etc.

35. *Ratham gavyantam*, desirous of cattle (प्रभर्ता रथं गा इच्छन्तं घनेन

रथं गोविः पूरयति घनत्वादपि शत्रोः — *Venkata* (*ratham* means *ramhanam* or desirous, इच्छन्तं, गन्धन्तं वा इच्छन्तम् — *Sayana*). Here *ratham* does not mean a chariot.

Rathah, is derived from the root *ramh*(√रंह्), meaning to speed, or from *sthira* by metathesis; one sits in a chariot with joy, or from *rap*, √रप्, to chatter, or from *ras*, (रस्), to make a sound (रसो रंहतेर्गतिर्कर्मणः । स्विस्तेर्वा स्याद् विपरीतस्य । रममाणोऽस्मिंस्तिष्ठतीति वा । रपतेर्वा, रसतेर्वा — *Nir.IX.II*).

37. **Sonaih satyamadva**, Truthful when exhilarated by the Soma potations, i.e. he fulfills the desires of those people who worship him with perfect devotion and sincerity.

Priya-medhah, प्रियज्ञेघाः ; performers of auspicious work; the descendants of Priyamedha (प्रियमेघस्य पुत्राः — *Venkata*); persons with pleasing wisdom (प्रिया मेघा प्रज्ञा यस्य; प्रिया तृप्ता कमनीया प्रदीप्ता मेघा बुद्धियंस्त्व — *Daya*).

In historical references, Priyamedha is the name of a seer; but no hymn of the *R̥gveda* is associated with this seer. His descendants are named as *Priyamedha*, (also written as *praiyamedha*), a patronymic of the priests who sacrificed for the Atreya Udamaya, चात्रेय उदमय, in the *Aitareya Brahmana* (VIII.22). They appear in the *Kathaka Samhita* (VI.I), and the *Maitrayani Samhita* (I.8.7) as priests who knew all sacrificial lore. In the *Gopatha Brahmana*, they are called Bharadvajas and in the *Taittiriya Brahmana*, three *Praiymedhas* are referred to (II.I.9.1). For references, see:

प्रियज्ञेघः — I.39.9

प्रियज्ञेघम् — VIII.5.25

प्रियज्ञेघञ्जत् — I 45.3

प्रियमेघस्तुता—VIII.6.45; 32.30.

प्रियमेघाः —I.45.4; VIII.8.18; 87.3; X 73.11.

प्रियमेघाः —VIII.2.37. (vocative).

प्रियमेघातः —VIII.3.16; 69.8; 18.

प्रियमेघैः —VIII.4.20.

Most of these references are of Book VIII of the Rgveda.

40. Medhyatithim, मेध्यप्रतिपिम्, the venerable guest.

41. Siksa, शिखा, liberal giver.

Vibhindo, विभिन्दोः इति विभिन्दो (voc.) vanquisher of enmity.

Catvari ayuta, चत्वारि यप्ता, four times ten thousand (perhaps cattle),

Asta-sahasra, अष्टा सहस्रा, eight thousand.

Hymn-3

For verses 17 and 21, see Nir.X.37 and V.15 respectively.

7. Rbhavah, spiritually-awakened sages,

Rudrah, men possessing vital energy.

9. Bhrgavah, to the celebrated priests; the dispellers of ignor-

ance with their knowledge (विद्ययाऽविद्याया भर्जका निवारकाः विद्वांसो जनाः — *Daya*. ; भृगव इति पदनाम्, Nigh.V.5; अविद्याऽभर्जनाच्चानघीता दुःखभर्जका वा विद्वज्जनाः , the knower of the science of yajnas, यज्ञविद्यावेत्तारः ; the learned, See Nigh V.5, where *Bhrgavah* is one of the *padās* (पदानि). See Nir IV.23; XI.18,19; for *Bhrgu* III.17; IV.23; XI.19. [अचिपु भृगुः संवभूवः भृगुमुज्यमानो न देहे, i. e. *Bhrgu* was produced in flames; the one who, although being roasted, was not burnt, Nir.III.17. As Soma-pressers, *Bhrgus* are associated with *Atharvanas* (अथर्वानो भृगवः सोम्याः सोमसम्पादिनः — Nir, XI.19 on *Rv.X.14.6*). Also see:

भृगवः —I.58.6; 127.7; 143.4; II.4.2; IV.7.1; 16.20; VI.15.2; VII.18.6; VIII.3.16; 6.18; IX.101.13; X.14.6; 39.14; 46.2; 9; 92.10; 122.5.

भृगवे —I.60.1; VIII.3.9.

भृगुभिः —VIII.35.3.

भृगुस्यः —III.5.10.

भृगुवत् —VIII.43.13.

भृगूनाम् —III.2.4.

Praskanvam—man of creative genius. Also see:

प्रस्कण्वम् —VIII.3.9; 51.2.

प्रस्कण्वस्य —I.446; 45.3.

प्रस्कण्वाय —VIII.54.8.

The son of *Kanva* (प्रस्कण्वः कण्वस्य पुत्रः , कण्वप्रभवोऽयथाशास्त्रम् , Nir.III.17).

Kanvab, man of wisdom (कण्वः मेधाविनाम—Nigh.III.15).

12. Pauram, पौरम्, a citizen; one belonging to a city (son of Puru, पुरु, a king—*Sayana*.).

Rusamam, रुसामम्, a skilled person; a destroyer of cruel and wicked.

Syavakam, श्यावकम्, men engaged in welfare work.

Krpam, कृपम्, kind-hearted one.

According to *Sayana*, all the three words, *Rusmam*, *Syavakam* and *Krpam*, stand for three *Rajarsis*; royal seers of these names.

Rusamam, रुसामम्—VIII.3.12;

रुसामाः —V.30.12;

रुसामानाम्—V.30.14, and

रुसामासः —V.30.13.

(रुसामानां हिंसक मंलीशाम् ; रुसामाः ये रुशान् हिंसकान् मिम्वन्ति ते; हिंसक-हिंसकजमाः, the destroyers of those who cause injury—*Daya*.).

Syavakam, श्यावकम्, VIII.3.12;

श्यावके—VIII.4.2.

Krpam, the word occurs only once, VIII.3.12; also कृपे, VIII.4.2. No further information is available besides his being a protege of *Indra* along with *Rusama* and *Syavaka*.

16. *Kanvah-iva bhrgavah Suryah-iva visva*, Bhrgus like the one born in the family of Kanva has attained the all-pervading Indra, as the sun pervades the universe by his rays (भृगवः भृगुकुलं जाताः कण्वकुलं जाताः इत्यथा सूर्यः इव च विश्वम्—*Venkata*).

17. *Rsvebhih*, with your other attending charming bounties (ऋष्वेभिः दशनीयैः मन्त्र्यर्देयैः सह—*Venkata*). Probably it refers to Maruts (ऋष्वैः दशनीर्यमं रुद्भिः—*Sayana*).

Paravatah, from a distant place, i.e. from the heaven (परावत इरुनामेतत् । दूरे वर्तमानाद्युलोकात्—*Sayana*).

18. *Karavah*, the praisers (कारवः स्तोतारः—*Venkata*).

Girvanah, O worthy of praises (गिर्वणः गोमिवं ननीय!—*Venkata*).

Venah na, like the one eagerly desirous, listening with attention (वेनः न कामी इव—*Venkata*; वेनो न वेनति कान्तिकर्मा) (also यतिकर्मा, ever प्रयत्तिकर्मा । यथा कान्तो जाताभिलाषः पुनश्च कामयितव्यवैकाग्र्येण शृणोति तद्वत्—*Sayana*).

For *venati*, वेनति, Nigh.II.6; 14; III.14.

Ahim, darkness, nescience, the one which ought to be dispelled or destroyed (महि माह्वनशीलं वृत्रम्—*Sayana*).

Niti-adhamah, come out, emerge out (निः प्रथमः निरगमयः । प्रमतिर्गतिर्कर्म—*Sayana*; प्रचैतिकर्मा—Nigh.III.14).

21. *Pakasthama Kaurayanah*, पाकस्थामा कौरवाणः, the Soul, stationary and yet traversing; according to Sayana, the name of a king son of Kurayana. Macdonell and Keith, while speaking of *Kurus* write: In the *Rgveda*, the *Kurus* do not appear under that name as a people. But mention is made of a prince *Kuru Savana* (X.33.4), "the glory of the *Kurus*", and of a *Pakasthama Kaurayana* (VIII.3.21)"

Ludwig suggests, that he may have been a king of *Anu*.

Hymn-4

For verses 3 and 19, see Nir.III.20 and VI.22 respectively.

1. *Anave turvase*, For those who follow you and are vigorous (also on behalf of the son of Anu; on behalf of Turvasa (अनोः पुत्र आनवः, तुर्वसे च—*Venkata*; अनुनामिराजा, तत्पुत्रो राजया, for the two sons of Anu —*Sayana*; तुर्वसे एतत्संज्ञे च राजानि नृपूतः —*Sayana*).

Nṛ-sutab, incited by man (नृपूतः नृभिस्तदीयैः स्तोतृभिः प्रेरितः —*Sayana*).

Sīma, सिम, excellent; superb (सिम श्रेष्ठेन्द्र ! सिम इति वै श्रेष्ठमाचक्षते, इति वाजसनेयकम्—*Sayana*); here, a title of Indra.

2. *Rume*, *rusame*, *Syavake*, *Kṛpe*, *madayase saca*, exhilarated in the society Ruma, Rusama, Syavaka and Kṛpa. Ruma is the name of a king according to Sayana.

Ruma, रुम, timid; not mentioned anywhere else in the R̥gveda.

<i>Rusama</i> , रुसाम्, brave	} See notes on VIII.3.12.
<i>Syavaka</i> , श्यावक, vicious	
<i>Kṛpa</i> , कृप, kind	

3. *Prapitve*, arrived at; it is in pairs with *abhike* i. e. approached (प्रपित्वे प्रभीक इत्यासन्नस्य । प्रपित्वे प्राप्ते, प्रभीके प्रप्यक्ते—Nir.III.20).

See also VIII.1.29 for *prapitve*.

Apitve, affinity (आपित्वे बन्धत्वे—*Sayana*) According to Venkata, *apitve* is in the morning and *prapitve* is in the evening (तथा त्वयन्मं आपित्वे

प्रपित्वे च प्रातश्च सायं च भस्माकं तूर्णं प्रागच्छ—*Venkata*).

7. *Turvasam*, तुर्वसम्, to the physically strong person.

Yadam, यदम्, to the assiduous worker. Also see.V.31.8.

10. *Rsyah*, a deer; an animal (ऋष्यो न ऋष्याक्ये मृग इव—*Sayana*).

13. *Adhi bradhnasya adrayah*, placed upon their bases; placed upon the root or base (अधिब्रध्नस्य भद्रयः —महूतः इन्द्रस्य प्रावाणः —*Venkata*; भद्रस्य घुञ्जस्य मूलस्याभिपवायं धर्मणि स्थापितस्योपराध्यस्य विस्तृतस्याश्मनः अधि उपरि भद्रय अन्ये प्रावाणश्चतसृषु दिक्षु वर्तमानाः —*Sayana*, i. e. it refers to a broad slab placed upon a skin, and called *upara*).

14. *Adhvarasriyah*, glorious through sacrifice or yajna (अध्वरश्रियः यज्ञे श्रयन्तः —*Venkata*; अध्वरं यज्ञं सेवमानाः, or sacrifice-haunting—*Sayana*).

Saptayah, the fast-moving horses (सप्तयः सप्रेणशीला अन्येऽपि त्वदीया भ्रम्या —*Sayana*).

Bradhnam, mid-space (ब्रध्नं भन्तरिक्षम्—*Sayana*).

Vavata, traversing repeatedly (वावाता गमनशीलो—*Venkata*; पुनर्पुन गच्छन्तो—*Sayana*).

Vrsana hari, a pair of vigorous horses (वृषण वृषणी सेनतारो हरो हरण-शीलावश्वी—*Sayana*).

16. *Sam nah sisihi bhurijoh-iva ksuram*, like arazor (क्षुरं), placed as it were (संशिक्षीहि) in the two arms (भुरिजोः इव) of a barber (नः भस्मान् संशिक्षीहि सम्यक् निशय तीक्ष्णबुद्धीन् क्रुह । भुरिजोरिव । बाहुनाभैतत् । नापितस्य बाह्वोरिव स्थितं क्षुरम् इव—*Sayana*).

19. *Divistisu*, Sacred rites which lead to heaven (दिविष्टिषु दिव एषणेभ्यः).

Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga.

Here *Sthuru* (abundant) is so-called because it becomes great having been collected in all measures (स्पूर्ः समाश्रितमात्रो महान् भवति); *Anu* (अनु) i. e. minute, means something which is not abundant (अणुरनु स्वधीयांसम्—Nir.VI.22).

Kurunga, this was the name of a King, so called because he attacked the tribe of *Kurus*, or because he attacked the dynasties (of his enemies), *Kuru* is derived from the root *Kṛt* (कृत्), to cut. The word *Krura* (कुर), cruel, also belongs to the same root (कुरुङ्गो राजा समुव । कुरुगमनाद्वा । कुलगमनाद्वा । कुरुः कृन्तते । कुरमित्यप्यस्य भवति—Nir.VI.22).

20. Kanvasya, of the men of wisdom. According to Venkata, it refers to *Devatithi* of Kanva family (काण्वस्य देवातिथेः —*Venkata*; कण्वपुत्रस्य —*Sayana*).

Devatithi Kanva, देवातिथि काण्व, is mentioned in the *Pancavimsa Brahmana* (IX.2.19), as the seer of a Saman (chant) by which, it is conjectured, he turned pumpkins into cows for himself and his son when they were starving in the desert, whither they had been driven by rivals. *Devatithi* is the R̥si or seer of the present hymn. (VIII.4).

Priyamedhaih, by lovers of sacred ceremonies (by *Priyamedha*, a seer—*Sayana*). See I.139.9; also our notes on VIII.2.37.

Hymn-5

9. Vipathah sataye sitam—And close the path (against aggression) upon our gains; alternative translation is : open or show to us the paths of profit (*vi* reverses the sense of *sitam*) (यथः तदुपायस्यान् मार्गान् वि सितं विशेषेण बन्नीतम् i. e. the path is closed; or in the reverse sense, वि सितं विमुञ्चतम्—particularly opened—*Sayana*).

11. Subbah pati hiranyavartani, magnificent lords of good

fortune; or lords of bright ornaments, or lords of water. (शुभस्यती शुभः
शोभनश्शालंकारस्य उदकस्य वा पतीस्वामिनो हे भग्विनो—*Sayana*).

Hiranya vartani, two golden paths (हिरण्यवर्तनी हिरण्यमार्गो; or *vartani*
may mean chariot, वर्ततेऽस्मिन्निति वर्तनी रथः । हिरण्यमयो रथो ययोस्तौ, they too who
have golden chariots; or *vartani* may mean behaviour, वर्तन्ति वर्तनमाचरणम्,
रमणीयाचरणौ, hence the excellent behaviour—*Sayana*).

13. *Brahma jananam ya avistam*, whoever protect the Brahmana
amongst men (or yajamana).

Brahmana, may mean the intellectual and enlightened class; it
may mean divine knowledge and also the great praise or sacrificial food
Venkata calls it.

Karma, नितरां रक्षितवन्तो कर्म जनानाम् यो तौ क्षिप्रम् धर्मानपि वा गच्छतम् । वा
एव धन्यान् उप गच्छतम्—*Venkata*; (जनानां यजमानानां ब्रह्म परिवृढं स्तोत्रं हविरक्षणमन्नं वा यो
युवां न्यविष्टं न्यगच्छतम्—*Sayana*).

16. *Manisinh*, thoughtful persons; the praisers (मनीषिणः मनस-
ईशितारः स्तोतारः—*Sayana*; स्तोतारः, praisers—*Venkata*).

18. *Antamah*, be at the closest or nearest; be most nigh (धन्तमः
अन्तिकतमः प्रतिगमयेन समीपवर्ती—*Sayana* and *Venkata*).

19. *Ratha carsane*, in view of your car; at the centre of the car
(रथचर्चणे रथस्य चर्चणे द्रष्टव्ये मध्येदेशे—*Sayana*; रथोपस्थे—*Venkata*).

22. *Taugryah*, the son of Tugra—See earlier notes. Historically,
the same as Bhujyu:

तौष्यः—I.117.15; 180.5; 182.7; VIII.5.22.

तौष्यम्—I.118.6; 182.6; X.39.4.

तोष्याय—I.158.3; 182.5.

Born in the family of strong persons or strength-givers (तोष्यम् बलदातृषु भवम्; प्रसिद्धं जनम्; तोष्यः तुष्टा बलिनस्तेषु भवः; तोष्याय तुष्टेषु बलिष्ठेषु भवाय, दुष्टप्लवाय—*Daya*).

As the legend goes, Bhujyu, the son of Tugra, was saved from the deep by the Asvins. According to Buhler, he was saved from shipwreck during a voyage in the Indian Ocean. The legend has a passing reference in the present verse (कदा वां तोष्यो विद्यत् समुद्रे जहितो नरा —*Nara* means the twin-leaders, the Asvins (हे नरा नरो नेतारावश्विनो—*Sayana*).

23. Nasatyau, title of Asvins; ever-true; those in whom there is no un-truth. "They are ever true and never false," says Aurnavabha; "they are promoters of truth", says Agrayana, or else, they are so called because they are nose-born; (नासत्यो चाश्विनो । सत्यावेव नासत्यावित्योर्णवाभः । सत्यस्य प्रणेतारवित्याप्रापणः । नासिका प्रभवौ बभूवतुर्दिति वा—*Nir.VI.13*).

24. Vṛsanvasu, rich in shower (हे वृषण्वसु वरपणघनो । See *Panini*: वृषण्वस्ववयोर्वपसंघनानम् I.4.18.4—*Sayana*).

Also see the verse 27 for this word.

25. Priyamedham, प्रियमेधम्, lovers of sacrifices.

Upa-stutam, उपस्तुतम्, co-invokers.

Sinjaram, शिञ्जारम्, praise-repeating.

See earlier notes on Priyamedha, and Atri.

The word upastuta, उपस्तुत is mentioned several times in the Rgveda:

उपस्तुत्—IX.87.9.

उपस्तुतः—VII.27.3; X.96.5.

उपस्तुतः—I.36.10.

उपस्तुतम्—I.36.17; 112.15; VIII.5.25.

उपस्तुतस्य—X.115.8.

उपस्तुता—I.136.1; V.76.2.

उपस्तुताः—I.110.5.

उपस्तुतासः—VIII.103.8; X.115.9.

(उपस्तुतम् । उपगतेर्गुणैः प्रशंसितम् सद् वैद्यम् ; य उपगतेर्गुणैः स्तूयते तम्; उपस्तुतः समीपेप्रशंसितः ; उपगतः स्तोति स उपस्तुतो विद्वान्—*Daya*).

According to the legend, *Upa stuta* is a sage of old days, mentioned along with Kanva, favoured by Agni, Asvins, and other gods.

The *Upa-stutas* (उपस्तुताः) are regarded as sons of *Vṛstihavya* (वृष्टिहव्य) well-known as singers. (See X.115.9).

Sinjara, (सिञ्जार), according to a legend, is the name of a Rsi, usually mentioned along with Kanva, Priyamedha, Upastuta and Atri. Geldner regards Sinjara as a name of Atri or an adjective (VIII.5.25; X.40.7).

26. Amsum, अंशम्, poor.

Agastyam, अगस्त्यम्, steadfast seer.

Sobharim, सोभरिम्, brave patriot.

According to legend, *Amsun* is the name of a protege of the Asvins (VIII.5.26); he may be identical with *Khela*. There is another person, *Amsu Dhananjayya* (अंशु धानञ्जय्य), pupil of *Amavasya Sandilyayana*, अमावास्या शण्डिल्यायन, according to the *Vamisa Brahmana*.

Agastya—According to legends, he was a *Mana* (मान) and therefore came to be known as *Manya*, मान्य, and son of *Mana* (ततो ह मान उदियाय मध्यात् ततो जातमृषिमाहुर्वसिष्ठम्—VII.33.13; ततः कुम्भस्य मध्यात् नगस्तयः उत्तुङ्गाय —*Venkata*).

Another legend regards *Agastya* as the son of *Mitra* and *Varuna*. His greatest feat was the reconciliation with *Indra* and the *Maruts* after *Indra* had been annoyed at his proposing to give the *Maruts* an offering to the exclusion of *Indra* (See hymns: I.165; 107 and 171; also its reference in *Taittiriya Samhita* VII.5.5.2; *Taittiriya Brahmana* II.7.11.1; *Maitrayini Samhita* II.1.8; *Kathaka Samhita* X.11; *Pancavimsa Brahmana* XXI.4.5; *Aitareya Brahmana* V.16, and *Kausitaki Brahmana* XXVI.9).

There is also a dialogue between *Agastya* and *Lopamudra* (I.179; see our translation) which appears to show him as an ascetic who finally yields to temptation. Von Schroeder regards it as a ritual drama of vegetation magic, whilst we consider it as a dialogue on a spiritual theme.

In another passage of the *Rgveda*, he helps as helping in the Asvins gift of leg to *Vispala* (मगस्त्ये ब्रह्मणा वायुधाना स विस्पला नासत्पारिणीतम्—I.171.11).

According to *Sayana*, *Agastya* was a *purohita* of *Khela* (*Khela* might be the deity, *vivasvant*—Pischel, *Vedische Studien* I.171-173). *Geldner* shows that *Agastya*, as brother of *Vasistha*—both being miraculous sons of *Mitra* and *Varuna*—introduces *Vasistha* to *Trtsus*

(VII.33.10; 13).

For Agastya, see also VIII.5.26, for his inclusion amongst Amsu and Saubhari; X.60.6, alluding to his sister's sons, Nadbhya, i. e. Bandu etc. On the basis of such a variety of associations, it is difficult to make out a reasonable legend, much less a historical account, in connection with Agastya.

अगस्त्य—I.170.3;

अगस्त्यः—I.179.6; 180.8; VII.33.10.

अगस्त्यम्—VIII.5.26.

अगस्त्यस्य—X.60.6.

अगस्त्ये—I.117.11; 184.5.

According to Dayananda, Agastya is not a proper name nor a legendary figure. Those who are not deviated from the path of virtue are Agastyas (ये धर्मादित्यत्र न गच्छन्ति तेजस्तपस्तेषु साधुः, सत्पुरुषः—I.179.6); free from blemishes (अस्तदोषः सज्जनः; VII.33.10) those who discard vice (अगम पराधस्यन्ति प्रक्षिपन्ति तेषु साधुः, विद्वज्जनः—I.180.8); in them who adhere to noble qualities and exhibit disciplined behaviours (अगस्त्ये अगस्तिषु ज्ञातव्येषु व्यवहारेषु साधूनि कर्माणि यस्य—I.117.11); and also a path-free from vices, (अपराधरहितो मार्गः—I.184.5).

29. Hiranyayi, of gold, or golden; or beautiful and charming (all the parts of the chariot, shafts, axle and wheels were charming as of gold, or of golden colour).

31. Purvib, plenteous riches (पूर्वीः बहूनि—*Venkata*) cities (पुरीः—*Sayana*) (आगच्छयः दूरात् बहूनि अयनन्ती अश्विनो ! असुराणां स्वभूतान्यन्नानि, हे अमर्त्यो ! जयार्थमागच्छतमित्यर्थः—*Venkata*).

Dasih, दासीः, of infidels.

37. Caidyah Kasub, चैद्यः कसुः, persons rich in discrimination and discipline.

In legend, Kasu (कसु) is the name of a prince with the patronymic Caidya, or descendent of Cedi (चेदि), as a generous patron of singers who praise the liberality of the Cedis (दानस्तुति). Cedi and Chaidyah are nowhere else mentioned in the Vedic Samhitas.

38. Dasa rajnah, ten rajas; or kings; ten organs of senses and action.

Caidyasya, of the one, born of or sustained by intellect, and such noble qualities as liberality and generosity.

Dasa rajnah a mambata, give me for servitude ten kings (यः, कसु संशोराजा, मे हिरण्यत् संदर्शनान् असद्वृत्तान् दशराजः प्रायच्छत् अस्यामिसहितं भवद्भिः कर्तव्यमिति, यद्वा मम प्रदीयमानं शुल्कमस्मै शतव्यमिति—you shall have to do as duty; this may be considered as a penalty; since you have been defeated—*Venkata*).

Having taken these rajas prisoners in battle, he gives them to me in servitude (दश संख्याकान् राजान् युद्धे पराजितान् गृहीत्वा दासत्वेनास्मे दत्तवान्—*Sayana*).

Adhaspada, they shall stay under our feet, i. e. in our servitude (प्रघस्यदा इत् पादयोरस्तादेव वरन्ते—*Sayana*).

Kṛstayeh, all the people (कृष्टयः सर्वाः प्रजास्तस्य)

Carmannah, they who are used to put on leather-armour or wear cuirasses of leather (चर्मन्नाः चर्ममयस्य कवचादेर्वारणे कृताभ्यासः—*Sayana*).

Carmani, may also mean the means of transport as horses, carts etc. (चर्मणि चरणसाधनान्यथादीनि वाहनानि—*Sayana*).

Hymn-6

1. *Parjanya*, cloud; cloud-divine. Yaska gives thirty words as synonyms of cloud (Nigh.I.10). They are common with synonyms of mountain (from *adrih* to *upala* in the *Nighantu* list). *Parjanya* (cloud), *Vayu* (air) and *Aditya* (the sun)—these three working in succession warm the earth and cause the herbs to become ripe with heat, cold and rain. Working in succession, they serve the world one after another, the two carry the fertilizing moisture (वयस्तपन्ति पृथिवीमनूपाद्वा नृवृकं वहतः पुरीषम् —X.27.23). Heaven is my father, here is my uterine relative; the great earth is my mother. The father bestows a life-germ on the daughter, i.e. the rain-cloud (*Parjanya*) on the earth (द्यौर्मै पिता जनिता नाभिरस्र बन्धुर्मै माता पृथिवी मह्यम्...पिता दुहितुर्गममाधात्,—I.164.33. तत्र पिता दुहितुर्गमं दधाति पर्जन्यः पृथिव्याः; Nir. IV.21, *Varsa* and *parjanya* are the same (वर्षा वर्षस्यासु पर्जन्यः —Nir.IV.27; it rains during the rainy season). Clouds animate the earth, whilst fires animate the sky (भूमि पर्जन्या जिवन्ति दिवं जिवन्त्यग्नयः —I.164.51).

There are in fact three deities only (i) *Agni* on the earth, (ii) *vayu* or *Indra* in the atmosphere (mid-space) and (iii) the Sun in heaven. However, there is a community of jurisdiction and enjoyment (संस्पानैकत्वं-संभोगैकत्वम्) for example, the enjoyment of earth by the *Parjanya* (cloud) together with air and the Sun (Nir.VII.5).

There is a cloud (*Parjanya*) and Frog hymn in the *R̥gveda* (VII. 103, वाचं पर्जन्यमिन्वितां प्र मण्डूका मयादिपुः).

The word *parjanya* (cloud) is derived from $\sqrt{\text{trp}}$ (तृप्), to be satisfied, by reversing the first and the last letter (तृप् + जन्वः = पृत् + जन्वः = पर्ज् + जन्वः = पर् + जन्वः); or being the best conqueror—परः + $\sqrt{\text{jin}}$, or best progenitor परः + $\sqrt{\text{jan}}$; or the bestower of juices—प्र + $\sqrt{\text{jan}}$ (Nir.X.10)

Vatsasya, वत्सस्य, of dear ones. According to legend, it is the name of a singer, a son or descendent of *kanva* (VIII.6.1; 8.8; 9.1; 11.7). In the *Pancavimsa Brahman̄ra* (XIV.6.6) he is said to have passed successfully through a fire—*ordeal* to which he resorted for the purpose of proving to his rival, *Medhatithi*, the purity of his descent. Also see *Sankhayana Srauta Sutra* (XVI.11.20).

2. Vahnayah, horses or steeds (वह्नयः वाहका अश्वः —*Sayana*). Conveyors of sacrifice (वोढारः —*Venkata*).

R̥tasya, of the sacrifice; of truth (ऋतस्य यज्ञस्य सत्यस्य वा—*Sayana*). —*prajam*, progeny, here means Indra (प्रजां प्रकपेण जातमिन्द्रम्—*Sayana*).

R̥tasya Sahasa, with hymns of rite (ऋतस्य यज्ञस्य वाहता प्रापकेण स्तोत्रेण तमिन्द्रं स्तुवन्ति—*Sayana*; यदा वोढार ऋत्विजः मेधाविनः यज्ञस्य वाहकेन सह, तदा स्तोमैः यत्सस्य वावृधे—*Venkata*—Vatsa of the family of Kanva as the seer of the hymn).

3. Jami bruvata ayudham, they declare all weapons useless (*Wilson*) (जामिर्जं मतेः वतिकर्मणः —*Nigh.II.14*; *Nir.III.6*).

Jami, जामि, useless (जामि अतिरेक नामैतत् । अतिरिक्तं अहितं प्रयोजन-रहितम् —*Sayana*) ; words are their own appropriate arms (*Griffith*); Kinsman (अस्य जामि प्रायुधं स्तुवन्ति—*Venkata*).

Ayudham, may also mean *ayodhanasilam Indram* (पायोधनशीलमिन्द्रम्) —then they call Indra bearing weapons.

9. Purvacittaye, before it is known to others (पूर्वचित्तये प्रथममेव जानन्ति —*Venkata*; अन्येभ्यः पूर्वमेव ज्ञानाय प्राप्तवाम्—*Sayana*; prayer that may be noticed first—*griffith*).

15. Antariksani, the space between heaven and earth; (the regions of) the midspace; the atmosphere (अन्तरिक्षाणि अन्तरा आन्तानि आवाप्तृपिष्मोर्मध्ये वर्तमाना लोकाः —*Sayana*).

Compare: “तयो वा इमे विवृतो लोकाः —*Ait. Aranyaka*, I.1.2; तिष्ठोन्मूमीः —*II.27.8*). The text gives the actual names, of earth, midspace and heaven, but in *plurals*, आवाः, अन्तरिक्षाणि and मूयः ;—thus refering to realms and regions.

19. Ghr̥tam-asiram, घृतं घानिरम्, mixture of butter and curd (or milk product); perhaps, milk to be mixed with soma.

Asih, पाशोः, is a mixture of milk and Soma; it is so called from being mixed (पा + √ धो, to mix) or from being silently cooked (पा + √ शित् to cook). [पाशोराश्रयणाद्वा + पाश्रयणाद्वा—Nir.VI.8=इन्द्राय गाव पाशिरं VIII.69.67]

20. Tva asa garbham pari acakrīran, त्वासागर्भम् चक्रिन् परि, having taken into their mouth (Wilson); have received thee as a life-germ with their mouth (Griffith). (वा इमाः प्रजाताः प्रपन्नयः त्वां पयसो निरसनेन गर्भभूतम् परि सचक्रिन् परिष्कुर्वन्ति—Venkata); thee with thy mouth (पसा) the embryo (गर्भं), they made (सचक्रिन्)—the literal rendering.

The plants that sprang up after the destruction of vṛtra and the consequent fall of rain, were the vigour (वीर्यं) of Indra, and by feeding upon them, the cattle multiply (see *Kathaka Samhita*—chapter XXXVI; after Indra killed vṛtra, his virility passed into the waters, plants and cattle—Wilson, also "इन्द्रस्य वीर्यं जघ्नुः ...तत्पशव ओषधीभ्योऽभ्यात्मन् । मनयन् तत्प्रत्य-दुहन्—Taittiriya Samhita, II.5.3.3).

Pari dharmeva suryam, परिधर्मैव सूर्यम्—as the rays of the sun generate the sustaining water above the solar orb, as if it was the germ or embryo of all things (धर्मैव धारकं पोषकमुदकं यथा रश्मयो गर्भरूपेण विभ्रति तद्वत् ।...यथा-सूर्यः परितः सर्वं जगद्घत्ते तद्वत् कृत्स्नस्य जगतो धारकमिन्द्रस्य वीर्यमिरयणं: —as the sun supports the whole world, so is the vigour of Indra, the sustainer of the universe.—Sayana); also यथा धर्मं सूर्यं परितः करोति; धर्मं हि धारयति दिवि सूर्यमिति—Venkata.

24. Nahusisu, among the deserving people (of neighbourhood); among the tribe of Nahusa or the neighbouring tribes (German—Nahe-near, Nachbar,—neighbour). (नाहुषोषु नाहुषस्य स्वभूतासु—Venkata) For Nahusa, see

नाहुषः —I 122.8; 10; 11; VII.6.5; VIII.8.3; X.49.8; 80.6; 99.7

नाहुषस्य—I.31.11; V.12.6

नाहुषा—VI.26.7

नहुषे—VIII.46.27

नहुष्यस्य—X.63.1

नहुष्याणि—IX.88.2

नहुष्येभिः—IX.91.2

नाहुषा—V.73.3

नाहुषाणि—VI.22.10

नाहुषाय—VII.95.2

नाहुषीषु—I.100.16; VI.46.7; VIII.6.24.

Nahusa, नहुषः, is one of the 25 synonyms of man (Nigh.II.3) (नाहुषा मनुष्याणामिमानि—V.73.3; नाहुषाणि मनुष्य सम्बन्धीनि—VI.22.10; नाहुषीषु नहुषाणां मनुष्याणामासु प्रजासु—VI.46.7—*Daya*).

According to Ludwig, *Nahus* is a tribe on the river Sindhu (I.31.11; VI.22.10; 46.7; X.80.6) or sarasvati (VII.95.2; cf IX.88.2; 91.2), rich in horses allied with the *Bharatas* and *Simyus* (सिम्यु) (I.100.18; VII.18.5) connected with Kaksivant (कक्षीवन्त), and the Varsagiras (वार्सागिरा), (I.100.16; 17) and having as kings Masarsara (मशरसारा) and Ayavasa (आयवसा) (I.122.15; Cf, also नहुषो विष्णुः—VII 6 5; X 49.8; 99.7 etc.). Roth on the other hand, sees in Nahus the general sense of *Neighbour*, as opposed to a member of one's own people (विष्णु); this is supported by the phrase नहुषो नहुषटः (X.49.8; cf.VIII.8.3.), closer than a neighbour. Nahusa (नहुष) has the same sense Nahus (नहुष) in I.31.11; and V.12.6. Perhaps *Nahus* word is a common noun for a man like *Manu* (मनु).

28. *Vipra*, wiseman; wise (Indra) मेघावीन्द्रः—*Sayana*; मेघावी सोमः, wise Soma—*Mahidhara* Yv.XXVI.15; *Yajuh* has *Sangathe* (संगथे) for *Sangame* (संगमे) in this verse.

Dhiyah, by right actions, by intellect or understanding (धिया प्र कर्मणा वा—*Daya*.); by holy rites (*Mahidhara*) it may also mean "by sole prayers or by meditating to lord." The best rendering of the wher verse would be: A wise man is engendered (i.e a person becomes wise by prayer or devotional meditation (to Lord) on the skirts the mountain or at the confluence of rivers". (यो मनुष्यो गिरीणां उपतृरे नदीनां च संगमे योगेने विचारेण विद्यां चोपासीत स धिया विप्रो भजायत—*Daya*.).

Alternatively, the resplendent Lord, the omniwise is manifest (to the devotee), when he praises, meditates or chants at places where the mountains downward slope, or at the confluence of streams and water. (See also Yv XXVI.15; *Sāmaveda* 143).

29. Samudram the sea; the exuding; the affluent (समुद्रं समुन्मथन—*Sayana*; the exuding Soma).

The word also means *Atmosphere*, and also the terrestrial ocean. According to Yaska, from it waters flow up (सम्+उद्+√द्र; from root *dru*); or waters flow towards it (सम्+अधि+√द्र); also beings take delight in it; or it is a great reservoir of water; or it moistens thoroughly (सम्+उद्)(समुद्रः कस्मात् । समुद्रद्वन्द्वयस्मादायः । समभिद्रवन्त्येनमायः संमोदन्तेऽस्मिन् भूतानि । सम्भवति, समुन्मथति वा—*Nir.*II.10)

"Indra, identified with the Sun, look down from the firmament of the ocean (or world), enlightening it by his rays". (समुद्रोपसहितं सर्वं ज पश्यति । अवाङ् मुखं प्रसृतेः किरणैः प्रकाशयति—*Sayana*).

30 Ad it, आदत्त, then अनन्तरमेव—*Venkata*).

Pratnasya retasah, of the ancient (प्रलस्य) shedder of water (रेतसः).

Vasaram jyotih, वासरं ज्योतिः, daily light; or sees the light spread (वासरं गमयितुं—*Venkata*); *Vasaram* is also clothing, enveloping; the cause of abiding (वासरं निवासकं वासरस्य निवासस्य हेतुभूतम्—*Sayana*).

If used as an adverbial accusative of time (प्रत्यन्त संयोगे द्वितीया), it is

mean the light that lasts throughout the day, from sunrise to sunset. (*Sayana*).

Retasah, the goer (रितसः गन्तुः—“री गतिरेपणयोः—लुपीम्यां लृट् च—रीयते लयतीति रितः वीर्यं वा—*unadi* IV.203; also water-having (रित इत्युदकं नाम, Nigh.I.12).

39. Svarnare, स्व.ऽनरे, in the chamber (or place) of bliss; in the sacrifice, led by all the priests (स्वर्णरे सर्वेभ्यः पितृभिर्गन्तव्यो यज्ञे—*Sayana*); in the leader or person, full of bliss (स्वर्णरे स्वः सुखेन युजते नरे—*Daya*.V.18.4).

Svarnaram, स्वर्णरं the one who leads to divine bliss (यः स्वः सुखं नयति तम्—*Daya*; VI.15.4. सुखस्य नेतारम्—*Daya*.II.2.1;

Svarnarah, स्वर्णरः —यं सुखं नयन्ति ते—*Daya*. V.54.10.

See also:

स्व.ऽनरः —V.54.10

स्व.ऽनरम्—II.2.1; V.64.1; VI.15.4; VIII.3.12; 12.2; 19.1; IX.70.6; X.65.4

स्व.ऽनरात्—IV.21.3

स्व.ऽनरे—V.18.4; VIII.6.39; 65.2; 103.14.

Saryanavati, सयंणावति; *Saryana* means mid-space or *antariksa*; a place at a close distance from it, i.e. the earth, is *Saryanavati* (सयंणेष्वेज्जतरिह देवस्तस्याद्दूरं पथे (स्थाने) —*Daya*, 1.84.14); also on the earth full of unkind objects (—*Daya*, on IX.113.1 in the *Sanskaravidhi*, *sannyasa* Chapter).

Saryanavant, सयंणावन्त, meaning a lake with reeds, occurs in several passages of Rgveda: (सयंणावन्नाम कुरुक्षेत्रस्य जघनमध्यस्थं तारः—*Venkata*).

सयंणाज्वतः—X.35.2.

सयंणाज्वति—1.84.14; VIII.6.39; 7.29; 64.11; IX.65.22; 113.1.

According to Sayana, it appears to be a local name. *Saryanah* (mas. pl. सयंणाः) is a district in Kurukshetra, Saryanavanti being a lake not far from it in the backpart (अधोभागे) of Kurukshetra, it is said that Kurukshetra also contained the lake, *Anyatah plaksa* (अन्यतः प्लक्षा), a word which means "the wave-leaved fig-trees on one side only".

(See *Satapatha Brahmana* XI.5.1.4, where it occurs in the story of Pururavas and Urvashi, Pischel places it somewhere in Sirmor (Vedische Studien.2.217).

According to Roth, in two passages (1.84.14 and X.35.2), the word denotes merely a "lake", literally, (water) covered with a thicket of reeds (*Saryana*), and in others a Soma vessel.

According to Hillebrandt, it may be the Wular Sea of Kashmir. But these are all conjectures.

Vivasvatah, sacrificer (विवस्वतः परिचरणवतो यजमानस्य—*Sayana*).

Matsva, may you enjoy (मत्स्व मयं प्राप्नुहि—*Sayana*) verse 46—48:

Danastuti, दानस्तुति, praise of gifts,

Tirindire, तिरिन्दिरे, from the most munificent (तिरिन्दिर=तीर्थतम); also mean, from the *invisible*. The word does not occur any where else in the *R̥gveda*. According to Sayana, Tirindira is the name of a king.

Parsau, पर्सा, Son of Parasu (पर्सा परशु नाम्नः पुत्रे—*Sayana*); the seer of all (सर्वद्रष्टा); one who touches all (सर्वस्पर्ष्टा).

Yadvanam radhamsi, treasures of men, *Yadu*, is a synonym of man

(यादवानाम् । यदुरिति मनुष्यनाम), *Yadavah*, यदवः, are yadvah, यदव इति यादवाः—*Sayana*) Tirindira along with *Parsu*. तिरिन्दर पाशेभ्यः) bestowed gifts on the singer.

(See *Sankhayana Srauta Sutra*) (XVI.11.20); According to Ludwig, this R̥gvedic verse indicates the victory of Yadus over Tirindira, and they gave a part of the booty of singers (Zimmer does not agree with the interpretation). *Macdowell* and *Keith*.

Hymn-7

1. *Tristubham isam*—food at three diurnal rites; chief at the three libations (त्रिष्टुभं इषं त्रिषु सवनेषु प्रशस्त्वा त्रिभिर्देवैः स्तुतां वा—*Sayana*; or accompanied by hymns in the *Tristup* metre (यद्वा त्रिष्टुप् छन्दसा सन्वृद्धां नाव्यन्विन—सवनिकीम्, i.e. Soma-offering at the mid-day libations *Sayana*); मन्त्रं त्रिष्टुप् त्रिपुत्युच्छ्रायम्—*Venkata*), compare मग्निद्विजन्मा त्रिपुदन्त मृज्यते, I.140.2. the fire is twice generated (first by attrition and the then caught in the dry grass), and it devours the triple food (i.e. wood fuel, butter and other seasonal offerings).

2. *Parvatāḥ ni abasata*, mountains depart from their places (पर्वताः नि भ्रष्टसत, स्वस्मात् स्वानात् निचलन्ति—*Venkata*).

3. *Vayubhiḥ*, with their breezes (वायुभिः प्रत्यक्ष मार्तुः—*Venkata*, यान्ति गच्छन्तीति वायवः पूषत्यः । पूषतीभिर्वह्निभूताभिः स्वायययमूतेर्वायुभिरेव वा—with the winds or the spotted deer, the horses of the Maruts—*Sayana*).

Vasrasab, the loud-sounding (वाश्रासः वासानघोलाः शब्दकारिणः—*Sayana*).

Pr̥snimatarab, they whose mother is *Pr̥sni*; *Pr̥sni* is *madhyamika* speech (पृश्निमातरः । पृश्निर्माध्यमिका वाक् । सा माता जननी येषां ते तथोक्ताः—*Sayana* used for Maruts) पृश्निमातरः—I.23.10; 85.2; 89.7; V.59.6; VIII.7.3; 17; IX.34 5, (पृश्नि is firmament, midspace, the sun; स्वः, पृश्निः, नाकः, गौः, विष्टम्, नभ इति साधारणानि—*Nigh.I.4*; पृश्निराकाशमन्तरिक्षं मातोऽपत्ति निमित्तं येषां ते (मरुतः = शिल्पव्यवहार प्रापका वायवः; आकाशादुत्पद्यमानाः (मरुतः = वायवः ; मन्तरिक्षमातरः वायवः—*Daya*; पृश्निमातरः are the Maruts—पृश्निमातरोद्भि मरुतः *Matrayini* S.II.5.7; मरुतः पृश्निमातर इति वा माहुः

Jaminiya Br.—II.176). The *Maruts* are cloud-bearing winds; the *Maruts* are mortals; the *Maruts* are soldiers of an army, equipped with armour, lances and decorations.

4. The *Maruts*, when they scatter rains, they shake the mountains when they mount their chariots with winds (यामं रयं गमन्तं वा—*Sayana*, mounting the chariot)

5. The same idea as in verse 4—the mountains are curbed, the rivers are restrained at your coming (यत् यामाय रपाय गमनाय वा; निषेमिरे स्वयमेव नियम्यन्ते । सिन्धवः स्यन्दनशीलाः समुद्रा नद्यो वा । विघर्मणे महेशुष्माय—for the upholding of your great strength, शुष्माय शौरिकाय युष्मदीयाय वलाय—*Sayana*).

The mountains and rivers are of their own accord restrained for sustaining your great strength; they abide together in one place through the fear of your coming and strength (गिरयो नद्यश्च युष्मद् यामाद् वलाच्च भीत्या एकत्रैव स्थाने नियता वतन्ते—*Sayana*).

10. *Trini saransi*, three lakes of sweet (मधु) beverage, (त्रीणि सरांसि सर इव सोमैः पूरितानि, त्रीणि सवनानि, त्रिष्वपि सवनेषु श्रवणार्थम्—*Sayana*; it refers to the libation of milk etc.) mixed with Soma at the three diurnal rites; or the libations of Soma, filling the three vessels—द्रोणकस्रश्च, माघवनीय and पूतमृत.

Kabandham, water (*Nigh.I.12*).

Udrinam, उद्रिणम्, water-bearing.

Utsam Kabandham udrinam dudubre—from the dripping water-bearing cloud. (उत्सं उत्सवणशीलं कबन्धं उदकं, उद्रिणं उदकवन्तं मेघं द्रुद्भुते दुहते—*Sayana*); may also mean—“(they have milked) the dripping water from the cloud.”

12. *Rudrah*, the *Rudras* of sons of Rudra (—*Sayana*). See our earlier notes on Rudra.

Dame, the house of sacrifice (दमे यज्ञगृहे—*Sayana*).

Sudanavah, O munificent! (सुदानवः हे शोभनदानाः —*Venkata*).

Rbhuksanah, O the wise, O the great (ऋभुक्षणः महान्तः —*Venkata*); ऋभुक्षा इति महन्नाम, Nigh.III.3; मेघाविनी विद्वांसः, the wise and intelligent—*Daya*.) Also उद्धारयणः ऋभूणां राजेति वा—Nir.IX.3; ऋभुः मेघाविनाम—Nigh.III.15).

18. **Turvasam**, तूर्वशम्, toiler.

Yadum, यदुम् warrior.

Kanvam, कण्वम्, priest.

Kanvam dhana sprtam, कण्वं धनस्पृतम् wealth-seeking priest (धनस्पृतं धनकामम्—*Sayana*).

20. **Brahama**, Brahmana priests, or singers (ब्रह्मा ब्राह्मणः स्तोता —*Sayana*; —*Venkata*).

21. **Vr̥kta-barhisah**, वृक्तवर्हिषः, (i) for whom the sacred grass is trimmed; (ii) those by whom the grass is trimmed, i.e. the priests, याजिकाः, the Maruts (प्रवृक्तवर्जका मरुतः —*Sayana*).

Sardhan, ṛtasya jinvatha, for the former praises (of others) you have nourished strength connected with the sacrifice (*Wilson*) (ऋतस्य उदकस्य सत्यस्य यज्ञस्य वा सम्बन्धिनः शर्धान् प्रात्मीयानि बलानि जिवन्ध प्रीणयथ—*Sayana*.); उन्नाहान् सत्यभूतस्य यजमानस्य प्रीणयथ—*Venkata*).

23. **Vi yayuh vr̥tram parvasah**, वि ययुः वृत्रं पर्वशः, they have divided *Vr̥tra* (cloud) joint by joint, (वृत्रं आवरकमसुरं मेघं वा पर्वशः पर्वणि पर्वणि भेदेन वि ययुः विशिष्टं वधमयमयन्—*Sayana*); also they have planted the thunderbolt in (*vr̥tra*'s) every limb. Compare VIII.6.13—विवृत्रं पर्वशो रुजन, the verb *yatih* is related to Slaughter (यतिर्वध कर्मसु—Nigh.II.19).

26. **Usanah**, उशनाः glorified by *usanas*, उशनस्, the poet, (उशनाः उशनसा काव्येनपिणा स्तूयमाना); or it may be for *usanash*, i.e. desiring worshippers (उशनसः स्तोतृन् कामयमाना यूयं—*Sayana*; उशना सर्वहितङ् कामयमानः परमेश्वरः —IV.26.1; कान्तिपुस्तः विद्वान्—1.130.9; कामयिता विद्वग्जनः —1.83.5—*Daya*.)

For Usana, see:

उषाना—I.51.10; 83.5; 121.12; 130.9; IV.26.1; V.29.9; 31.8; 34.2; VIII.7.26; 23.17; IX.87.3; X.22.6.

उषानाऽद्—IV.16.2; IX.97.7.

उषानाम्—X.40.7.

उषाने—I.51.11; VI.20.11.

29. *Susoma*, सुसोमा, the name of a place, on the bank of *Susoma* a river (सुषोमो नाम देशे । यत्र सुषोमा नाम नदी—*Venkata*); one with charming movement (सुषोमे शोभनसौमयुक्ते, possessing the pleasing *Soma*—*Sayana*).

Susoma (सुषोमा) is regarded as the name of a river in the *Nadi-stuti* (नदी-स्तुति) in X.75.5. The *Nirukta*, IX.26 identifies it with *Sindhu* (सुषोमा सिन्धुः ; सिन्धु स्यन्दनात्), In VIII.7.29; it is used as a proper name (masculine), perhaps the people; and once, feminine, (VIII.64.11)—*Macdonell* and *Keith*.

Saryanavati, सार्यणावति, land of warriors; सार्यणावत्, the name of a lake, See I.84.14; VIII.6.39; VII.29; 64.11; IX.65.22; 113.1.

Arjike, one with straight streams; straight-flowing channels; pertaining to the land *Rjika*, अर्जिका (आर्जिके । अर्जिका नामदेशः, तत्सम्बन्धिनि—*Sayana*).

Arjika, आर्जिक (masculine)—singular, VIII.7.29; IX.113.2; plural IX.65.23; —This denotes people or land.

Arjikiya, आर्जिकीय (masculine)—VIII.64.11.

Arjikiya, आर्जिकीया, (feminine)—X.75.5 (denotes the river of the land).

Hille brandt (Vedische Studine, II.209,217). locates the country in or near Kashmir; Roth and Zimmer do not recognize the word as a proper name.

Pastyavati, Country-side (पस्त्यावति, पस्त्य इति गृहनाम, यज्ञगृहोपेते सोमपानाय—*Sayana*).

Nicakraya, with whirling motion (निचक्रया नीचीनचक्रया प्रावादुमुखं प्रवर्तमानया रयकटघया—*Sayana*).

31. Indram, the sun.

Yat Indram ajabatana, that you really deserted Indra, i.e., they never deserted him, but alone of the gods stood by him in his conflict with Vṛtra. Indra (the sun) dispersed the clouds with his allies, the winds. Indra, as goes the allegory, desired the gods to follow him, which they did; but when Vṛtra breathed upon them, they all ran away, except the Maruts. Even then, they encouraged Indra saying; (ग्रहरभगवो जहि वीरयस्व—Aitareya Brahmana III.20, or Adhyaya 12, Khanda 8: Strike, lord, kill; show thyself a hero (Sec. वृत्रस्यत्वा प्रवसादीपमाणा विश्वेदेवा मजुह्वं सचायः—96.7.

34. Girayah nijabate parvatah cit ni yemire—The mountains are restrained (निजिह्वते नितरां गच्छन्ति। मरुद्भवेन स्वानात् प्रच्यवन्ते—by the violence of the winds, they fall from their place; नियेमिरे नियम्यन्ते—*Sayana*. *Parvatah* means clouds or even the large hills (पर्वतश्चित् पर्वतन्तो मेघाः—*Sayana*) *Girayah* means small heaps of rocks (गिरयः क्षुद्राः शिलोच्चया महान्तः पर्वताः—*Sayana*); also clouds (गिरयः पर्वानाः इति मेघनामनी Nigh.I.10;—*Venkata*).

36. *Sayana* regards this verse as referring to the ceremony Agni-maruta (अग्नि-मरुत), when Agni is first worshipped and then the Maruts.

Chandas, adorable (उन्दः उषच्छन्दनीयः—*Sayana*); brilliant; pleasant.

Hymn-8

1. **Dasrah**, marvellous ones; destroyer of adversaries; dispeller (उपशेत्तारः) of ignorance, pains, diseases or poverty (दुःखोपशमयितः, on VI.56.4; दत्ता; दुःखोपशमयितारो; for twin-asvins—on I.112.24; दुःखहिंसको—on I.117.5; दुःखानामुपशमयकत्तारो—"दत्तुः उपशमये", दत्त्यति रोगानुपशमयतीति दत्तः—Unadi II.13 (for रक् प्रत्यय)—on I.116.76; शत्रूणामुपशेत्तारो—on I.47.6—*Daya*.); fair ones; pleasing to look, दत्तो दशंतीयो (मनुष्याय दत्ता मनुष्याय दशंतीयो, for man, O fair ones, Nir.VI.26; दत्ता दशंतीयो—*Venkata*) epithet of Asvinau.

Hiranya Vartani, riders in golden chariots; traversing on golden paths; seated in a chariot of the splendour of glory. (हिरण्यवर्तनी हिरण्यरथो—*Venkata*).

हिरण्यवर्तनी इति हिरण्यवर्तनी—I.92.18; V.75.2; 3; VIII.5.11; 8.1; 87.5.

हिरण्यवर्तनि—VI.61.7; VIII.26.18.

2. **Hirany-pesasa**, with golden forms; with gold ornaments. Also see VIII.31.8 (हिरण्यपेशसा हिरण्यमालंकारो हिरण्यवावयो वा—*Sayana*).

Surya-tvaca, सूर्यत्वचा, with the glow of the sun. (सूर्यत्वचा सूर्यवद् भासमानेन—*Sayana*).

4. **Putrah Kanvasya**, son of the wise or pious priest; son of Kanva (perhaps refers to Sadhvansah Kanva Rsi, the seer of this hymn—सह्वंसः काण्वः ऋषिः) see earlier notes on *Kanva* : I.14.2; I.36.8.

Kanva is prominently mentioned in Book I and Book VIII.

Book I

काण्वः—I.36.10; 11; 48.4; 139.9

काण्वस्तमः—I.48.4; X.115.5

Book VIII

काण्वम्—VIII.5.25; 7.18; 8.20; X.31.11; 150.5.

काण्वमन्तम्—VIII.2.22.

कण्वम्—1.39.9; 47.5; 112.5

कण्वञ्चत्—VIII.6.11; 52.8

कण्वस्य—1.45.5

कण्वस्तथा—X.115.5

(कण्वहोता—V.41.4)

कण्वस्व—VIII.8.4; 8; 34.1

कण्वाः —I.14.2; 37.1; 49.4

कण्वाः —VIII.2.16; 6.3; 8; 21; 34; 43;
32.1; 34.4.

कण्वानाम्—I.47.10

कण्वाञ्च—VIII.3.16

कण्वाय—1.36.17; 39.7; 117.8; 118.7

कण्वानाम्—VIII.8.3

कण्वासः —I.14.5; 44.8; 46.9; 47.2; 4.

कण्वाय—VIII.5.23

कण्वासः —VIII.2.38; 4.2; 5.4; 6.31;
7.32.

6. Rsayah, ऋषयः Seers.

7. **Havanasruta** (vocative), O hearers to our invocations! (हवनश्रुता = ह्वानश्रुतो—*Venkata*; हे हवनश्रुता हवनस्यास्मदीयस्याह्वानस्य स्तोत्रस्य श्रोतारो—*Sayana*).

8. **Putrab Kanvasya**, the seer-son of the wise, pious or intelligent priest.

9. **Ariptra**, परिप्रा, free from sin (परिप्रा अप्रापो—*Venkata*; *Ripra* रिप्रा, is the name of sin (रपोरिप्रमिति पापनामनो भवतः —*Nir.IV.21*).

11. **Sahasra-nirnija**, decorated with thousands of ornaments

of multifarious forms.

(सहस्रनिजिजा सहस्ररूपेण—*Venkata*, सहस्रनिजिजाविजिगिति रूपनाम स्वर्णमयतया बहुविधरूपयुक्तेन (*Sayana*); निजिक् रूपनाम, form—Nigh.III.7.

15. *Vatsab*, lovable; also calf (Nir.II.20; XI.42) Name of a seer. Pancavimsa Brahmana mentions Vatsa who cleared himself of an imputation by a fire ordeal (XIV.6.6). Medhatithi (or Medhyatithi), as the traditional myth goes, appears to be a rival of Vatsa, whom he accused of low birth, but later on, Medhatithi was convinced of his error who had undergone a fire-ordeal (Pancavimsa Br. XIV.6.6).

Vatsa, as a son of descendent of Kanva, is a singer (VIII.6.1; 8.8; 9.1; 11.7). He is mentioned in the Sankhayana Srauta Sutra XV.11.20, as the recipient of bounty from Tirindara Parasavya. (See also Apastamba Srauta Sutra XXIV.5.11).

18. *Priyamedhab*, lover of ceremonies; wisdom-loving. See our note on I.45.3; 139.9; traditionally, a seer belonging to the family of Kanva.

प्रियमेधः —I.139.9

प्रियमेधम्—VIII.5.25

प्रियमेधस्तु—I.45.3

प्रियमेधस्तुता—VIII.6.45; 32.30

प्रियमेधाः —VIII.2.37

प्रियमेधातः —VIII.69.18

प्रियमेधैः —VIII.4.20

(प्रियमेधाः प्रियमेधकुले जातः । प्रियमेधो वाम काव्यपूजः —*Venkata*); learned men, receptive of truth, and possessing sound intellect (प्रियामेधाः सत्यविद्याशिक्षा प्रापिका प्रियामेधा देवान्ते विद्वांसो बन्तः —*Daya*, on I.45.4).

20. *Kanyam*,—to enlightened ones.

Medhatithim, मेधातिथिम्, to guest at ceremonies, the same as *Medhyatithim*, having a guest at the sacrifice,

मेघऽप्रतिथिम्—VIII.8.20 (only once in the R̥gveda).

मेघ्यऽप्रतिथिः —I.36.10; 11

मेघ्यऽप्रतिथिम्—I.36.17; VIII.2.40; 49.9

मेघ्यऽप्रतिथे—VIII.1.30; 33.4

मेघ्यऽप्रतिथेः —IX.43.3

मेघ्यऽप्रतिथेः —VIII.51.1.

In tradition, *Medhatithi* and *Medhyatithi* appear to be the names of one and the same person, a descendent of Kanva, and a famous Vedic R̥si, who specialized in the mystic meanings of Various hymns (See Anukramani. As the mythology goes, to him Indra came in the form of a ram—मेघातिथिम् । मेधो मूषोऽप्रियन्तयः (VIII.2.40). The myth is perpetuated in the Subrahmanya formula recited by the priest while the Soma is being carried with in the sacrificial enclosure, when Indra is hailed as “ram of Medhetithi.” (Jaiminiye Br. II.79; Sadvimsa Br. I.1; Satapatha Br. III.3.4.18; Taitiriya Ar.I.12.3).

Vasa, वस—the glorious one.

Dasavraja, दशवज्र, the mendicant

Gosaryam, गोशर्यम्, men adept in controlling senses. The word occurs thrice in the R̥gveda.

गोशर्यम्—VIII.8.20

गोशर्ये—VIII.49.10; 50.10

In mythology, it is the name of a protege of the Asvins. (Go'sarya or sayu (सयु) whose barren cow, the Asvins enabled to give milk.

21. **Trasdasyum**, त्रसदस्यम्, those who fight against law-breakers. (जसा प्रयचीता दस्यवो भवन्ति यस्मात्तम्—on VII.19.3; तस्यन्ति दस्यवो यस्मात् तम्—on IV.42.9; यो दस्युम्यस्तस्यति तम्—on IV.38.1—*Daya*.)

In tradition Trasdasyu is son of purukutsa, supposed to be the king of the *purus* (V.33.8; VII.19.3; IV.38.1; VII.19.3). He was born to Purukutsa by his wife Purukutsani (IV.42.9), at a time of great distress. Trasdasyu was also a descendant of Giriksit (V.33.8)

23. **Rtasye patmabbih**, by the paths of truth (ऋतस्य पत्तमभिः ऋतस्य पत्तने बहु सदकानि पातयन्तो—*Venkata*; ऋतस्य, rtasya, of truth, of water, or of sacrifice; *patmabbih* is explained as *padath*, which means wheels (त्रीणिपदानि)—three wheeled car of Asvins. (त्रीणि संख्याकानि भनयोः पत्तिवतोः देवयो रयस्य सन्ध्वीनि पदानि चक्राणि; धाविः सन्ति धाविर्भवन्ति; धाविर्भूतानि दृश्यन्ते । धाविर्भनस्य रयस्य चक्रयो पेतत्वं च (Cf, रयस्य त्रिचक्रः परिवर्तते—IV.36.1; ऋतस्य सत्यस्योदकस्य यज्ञस्य वा; पत्तमभिः यैः पदे—*Sayana*)

Hymn-9

1. **Vatsasya avase**, for the protection of vatsa, or a worshipper (वत्सस्य भवसे वत्सस्य रक्षणाय—*Venkata*); वत्सस्य स्तोतुः—*Sayana*).

Aratayeh, misers; those who do not give donations; nonmunicient (भरातय भदानचीताः शत्रुभूताः प्रजास्ताः—*Sayana*).

Yuyutam, drive away (युयुतम् पूयक् कुस्तम् — *Venkata*; स्तोतृभ्यः प्रयक् कुस्तम् — *Sayana*).

2. Nṛmnam, wealth (नृम्णं धनम्—*Sayana*); Nigh.II.10; VII.56.5.

6. Nasatya, O Nastye, ever true divines; an epithet for Asvins (नासत्यो ऋषिबन्धो).

7. Gharman, hot or warm oblation घर्मं प्रवर्ग्यं सम्बन्धि घर्माख्यं हविष्य — *Sayana*; it relates to *Pravargya* ceremony called *Pravargya*; *gharma* is the name of a sacrificial vessel, as well as the oblation it contains (घर्मस्य हविष्यं आघारं भूतो महावीरो घर्मः — *Sayana*); घर्मं प्रवर्ग्यं च—V.73.6) (घर्मं यज्ञं—V.73.6; अग्निहोतादिकं; *gharma* is a synonym of *day*, यहः Nigh.I.9; , a synonym of *yajna*, Nigh.III.17); सुचवर्णं यज्ञम्—*Daya*.

घर्मः —I.164.26; III.26.7; V.19.4; 30.15; 43.7; VII.70.2; VIII.9.4.

घर्मम्—I.112.1; 7; 119.2; 2; 6; 164.28; 180.4; III.53.14; V.73.6; 76.1; VIII.9.7; 73.3; 87.2; 89.7; X.16.10; 181.3;

घर्मं सत्तृग्निः —X.15.9; 10.

घर्मस्तुधे—V.54.1

घर्मञ्जवरसः —IV.55.6

घर्मञ्जवेदेभिः —X.67.7

Also घर्मा—X.114.1; घर्माङ्गव X.106.8; घर्माः —VII.103.9; घर्माभिः —VII.33.7; घर्मिणः —VII.103.8; घर्मो—X.80.3; घर्म्यञ्ज्ञा—X.106.5.

Atharvani, in the ritual fire अघर्वणि अग्नौ—*Venkata*; अघर्वणि अहिंसके अग्नौ, in the fire free from violence; or अघर्वा, the Rsi, who produced the fire by attrition or churning; तेन निर्मयितोऽग्निः उपचारादपर्वेत्सुष्यतो अघर्वणा निर्मयनं च; “स्वामग्ने

पुष्करादि", VI.16.13—*Sayana*)

9. *Ukthaib acucyuvimahi*, we may bring you down by these prayers and praises (उपयैः आचुच्युवीमहे—शस्त्रैः आच्यायवामः—*Venkata*; उपयैः शस्त्रैः आचुच्युवीमहि आगमयेन—*Sayana*).

Vanibhih—praises, words of praises (वाणीभिः उक्थय्यतिरिक्ताभिरपि वाग्भिः स्तुतिभिः—*Sayana*).

Bodhatam, such may you know (बोधतं वयमच्छतम्—*Sayana*; बुध्यतम्—*Venkata*)

10. *Kaksivan*, craftsman, also learned persons कक्षीवत शिक्षकेन विदुषा, —*Daya*. I.117.6; कक्षीवन्तः प्रशस्ता कक्षयो विद्यन्ते येषान्ते, *Daya*. I.126.4)

Dirghatmas, a person with pentetrating insight (this the only verse in the *Rg.* where *Dirghatamas* and *kaksivant* are mentioned together) (दीर्घतमाः दीर्घतमः यस्मात् सः (लोभातुरो जनः) I.158.6; तमस्=तमुक्तासायाम्; तमस्=वनोते; (*Nir.* II.16); —*Daya*. on I.32.10; दीर्घं द्वापतेः । तमस्तनोतेः *dirgha* is derived from √ द्वाप्, to lengthen; and *tamas*, from तन्, to spread).

Vi-asvah, व्यसवः, the composer.

Prathi, पृथी, the intellectual.

Vainyah, वैन्यः, the astronomers.

According to the tradition, *Kaksivant* is the name of a *Rsi*, a descendant of a female slave *Usij* (उसिज्); he might be a *Pajra* (कक्षीवन्तं य मोसिजः, I.18.1; याभिः सुदान् मोसिजाय वणिजे.. कक्षीवन्तं स्तोतारम्, I.112.11). He might be a *Pajra* (पप्प) by family, and hence one of his epithets is *Pajriya* (पुषं नरा स्तुवते पयिषाय कक्षीवते—I.116.7; also 117.6) and his descendants are called *Pajras*. (कक्षीवन्तं सदमृशन्तं पञ्चाः—I.126.4). In a hymn of the *Rgveda*, according to the traditionalists, he celebrates the prince *Svanaya Bhavya* who dwelt on the *Sindhu*, as having

bestowed magnificent gifts on him (I.126). The list of *nara-samsas* (नारासंसस) in the Sankhaya na Sruta Sutra; mentions one of by Kaksivanta Ausija (कक्षीवन्त क्षीशिज्) in honour of Svanaya Bhavayavya (स्वनयभावयव्य—XVI.4.5). In the old age, he is said to have married a maiden Vṛcaya (वृचया). He is further said to have lived for a hundred years. (कक्षीयते शतहिमाययोनौ—IX.74.8).

Vyasva, is the name of a Rsi, according to traditionalists, a protege of the Asvins (see several hymns of the Eighth Mandala—VIII. 23.16; 23; 24.22; 26.9). Perhaps, Visvamanas (विश्वमनस्) is one of his descendants. Sometimes, he is only mentioned as a Rsi of the past (VIII.9.10; IX.65.7). There is some one of another name *Vyasvas* (व्यश्वस्), related to Vasa Asvya (वस अश्व्य). See also Angirasa Vyasva (मांगिरस व्यश्व) as a seer of the Samans Pancavimsa Br. XIV.10.9).

11. Chardih-pau, O both of you, the guard of the house (छदिःपौ गृह-रक्षको—*Venkata*; छदिः इति गृहनाम, Chardih=house, Nigh.III.4; तस्यास्मदीयस्य पासको सन्तो—*Sayana*); an epithet for Asvins.

Parah-pa, guard against enemies; guard, most reliable and efficient (परस्या परमतिशयेन पासको—*Sayana*).

Tanupa, guard of the body (तनूपा तनूनां शरीराणां रक्षणानां वा पासको, also the guardian of sons, तनयानां—*Sayana*).

Jagatpau, guardian of the world; of all creatures (जगत्पौ सर्वस्य जगतो जङ्गमस्य प्राणिजातस्यास्मदीयस्य पासको—*Sayana*).

12. Visnoh, af all pervading God (विष्णु न्याप्तो; also Unadi III.38; Visnu is the name of Yajna, Nigh.III.17; पदनाम, Nigh.IV.2; V.6; Visnu is derived from (the root) $\sqrt{\text{vis}}$, $\sqrt{\text{विष्}}$, to pervade or from *Vy-as* (व्यस्), to interpenetrate (यद्विपितो भवति तद् विष्णुर्भवति; विष्णुविपितेर्वा—“इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम्—I.22.17; Nir.XII.18). Visnu is the Supreme Lord, being omnipresent in the entire creation, organic and inorganic (विष्णुः वेवेष्टि व्याप्नोति चराचर जगत्, स परमेश्वरः —Unadi, III.39; *Daya*.); Visnu is sacrifice or yajna, (यो वै विष्णुः स यज्ञः —SBr.V.2.3.6; विष्णुयज्ञः—Gopatha Br.I.12; विष्णुर्वै यज्ञः

Ait.Br.I.15). Also यजुष्योऽधि विष्णुम् (मसृजत) तद् विष्णुं यतः याच्यंत् । तम् (विष्णुं) ब्राह्मणत विष्णोरह्योपधीरसृजत, Taitt.Br.II.3.2.4.) विधेः किञ्च विष्णुः—Unadi III.39).

Vikramanesu, tisthathah, you may be seating in all the three worlds; or you may be proceeding on the tracks of Visnu, the Sun, (विष्णोः विक्रमणेषु विष्णुना देवेन विक्रान्तेषु त्रिषु लोकेषु तिष्ठथः—*Sayana*).

14. Turvase, by Turvasa. *Turvasa* is a physically powerful person. See VIII.4.7.

Yadau, by *yadu*, the assiduous worker. See VIII.7.4.

15. Vimadaya, for the depressed one; *Vimada*, the depressed, or intoxicated.

Vimadaya, also for the various enjoyments (विमदाय विविधाऽनन्ताय—*Daya*, on I.112.19; विमदा मदा हर्षा यस्मिन् व्यवहारे तस्मै—*Daya*, on I. 51.3; विशेष मद युषताय—*Daya*, on I.117.20; विशिष्टो मदो हर्षो यस्मात्तस्मै—*Daya*, on I.116.1; विमदेन वं देवा मसुरान् व्यमदन्—*Kausi.Br. XXII.VI*).

Vimada, विमद, is credited by the *Anukramani* (Index) with the authorship of a number of *Rgvedic* hymns. (X.20.10; 23.7; ऐन्द्रोविमदः ; *Vimada* family X.23.6; योपुस्तव चेन्द्र विमदस्य च ऋषेः, X.23.7). We have a repeated refrain, वि वो मदे (X.21.1-8); meaning "in your carouses", *vimada* is usually alluded to this.

Vimada, is also mentioned in several passages as a *Protege* of the *Asvins*, who gave him a wife *Kamadyu* (कमद्यु)—(I.51.3; 112.19; 116.1; 117.20; X.39.7; कमद्युवं विमदायोहृषुर्मुवं, X.65.12). *Luding*, basing on the present verse, VIII 9.15. infers that *Vimada* and *Vatsa* are identical. (*Macdonell and Kelth*).

Kamadyu, is probably identical with the maiden (*yosa*, योसा) of *purumitra*, his daughter, *vimada*, appears to have taken her for his

bride against the will of her father (युवं ऋषीमिविमदाय जायां न्यूहयुः पुरुमित्रस्य योषाम् —X.117.20; युवं रयेन विमदाय शुभ्युवं न्यूहयुः पुरुमित्रस्य योषणाम्—X.39.7) *Vatsa*, the young folk.

Hymn-10

2. Manave, for the man; for the earliest man (मनवे मनुष्याय —*Venkata*); for the Prajapati yajamana (मनवे प्रजापतये यजमानाय—*Sayana*).

5. Turvasa, and *Yadu*, see earlier notes.

Druhyavi, with violent; with *Druhyu*.

Anavi, with non-violent; with *Anu*.

See also I.108.8—यदिन्नामो यदुषु तुवंगेषु यद् द्रुह्युष्वनुषु पुरुषस्यः, a mention of puru. Anu, *Druhyu*, *Turvasas* and *Yadus* in one passage.

Anu, *Anava* (मानव) according to traditionalists, dwelt on the parusni river (VIII.74.15; VII.18.14—सत्यमित् त्वा महेनदि पुरुषस्य देविषाम्—VIII.74.15; Cf. (निगम्यवोऽनवो द्रुह्यवश्च यष्टिः यता सुपुषुः पट् सहस्रा—VII.18.14). *Anava* is used as an epithet of Agni also (VIII.74.4—ज्येष्ठमग्निमानवम्); Anu is the name of a prince according to traditionalists, व्यानवस्य तुत्सवे गयं भाग्ज्येष्ठ —VIII.18.13).

Druhyu, according to the traditionalists is the name of a people mentioned in plural I.108.8). The well-known five people (Perhaps-पाञ्चजन्य) are *Druhyu*, *Yadus*, *Turvasas*, *Anus*, and *Purus*. These are also mentioned in singular in the present passage (VIII.10.5). According to some scholars, *Druhyus* were the north-western people.

Hymn-11

7. *Vatsab*, dear young devotee; a child; a son; a praiser; all-pervading;

the world in which all creatures live; the created world; the pair of day and night; the divine speech. (वसन्ति भूतानि यस्मिंस्तं संसारम्; वदति सततमिति वत्सो वासस्तं वा—*Daya*, on Yv.XXXIII.5; महत्तत्वादिकम्, III.55.4; जान संसारम्—I.95.1; प्रसूतं मनुष्यादिकं संसारम्—I.164.17); वत्सवत् वतंमानोऽहोरात्रः—I.146.3; सुखेषु निवासयन्त व्यक्तवाचं प्रसिद्धं वेदचतुष्टयम्—III.55.13; स्वाप्सर्यं—I.38.8—*Daya*.) See our earlier notes.

10. *Svam tanvam piprayasva*, Cherish your own form or person i.e. be living to the entire creation of yours (स्वां च तत्त्वं प्राप्नोयं च शरीरं पिप्रयस्व त्वदीयेन हविर्भागिन तर्पय—*Sayana*).

Hymn-12

2. *Adhrigum*, the irresistible (lit.); the noble life (अध्रिगुः सत्यगतिः); the fast moving (अध्रिगुः=अधिक गन्तारो—air and electricity—*Daya*, on V.73. 2; अध्रिगोयोऽधुन् धारकान् गच्छति उत्तम्वृद्धो-विद्वज्जन); one who knows the vedic texts, relating to that, योऽधुन् मन्त्रान् गच्छति जानाति, उत्तम्वृद्धो *Daya*, on III.21.4; also अध्रिगुर्मन्त्रो भवति गव्यधि कृतत्वात्; Agni and Indra are also known as adhrigub (अग्निरप्यधि गुरुच्यते; इन्द्रोऽप्यधिगुरुच्यते, Nir.V.11.)

Adhrigub means a stanza, so called from being at the head of a cow (i.e. अधि+गुः); or else it is intended to refer to an injunction, for there is a repetition of words: अध्रिगुर्मन्त्रो भवति । गव्यधिकृतत्वात् । अपि वा प्रशासन-नेषामिषेवं स्यात् । शब्दवत्त्वात् । “अध्रिगो शमोर्ध्वं सुशमि शमोर्ध्वं शमोर्ध्वमध्रिगविति”. Toil O irresistible one, toil well, toil, O irresistible one.”—Ait. Br.II.7.11.

7. *Asya Ketavah uta*, his banners that mark him are flying high; this refers to the thunderbolt (वज्रः)

Suryo na rodasi avardhayat, he (Indra) has expanded the heaven and earth like the sun (सूर्यः न इव रोदसी छावापुषिवी भवधंयत्—*Venkata*; सूर्यो न सर्वस्य लोकस्य प्रेरक आदित्य इव रोदसी छावापुषिव्यो वृष्ट्यादि प्रदानेन भवधंयत्, when he has refreshed them both with rain etc.—*Sayana*).

10. *Rtviyavati*, suited to the time or season (ऋत्वियावती काले प्रयुज्यमाना—*Venkata*; suited to the season, or connected with sacrifice

pertaining to the season: ऋतो वसन्तादिकालेऽनुष्ठेयं यज्ञकर्म ऋत्विग्यम् । तद्वती —*Sayana*).

Mimita it, this is the hurthen consisting of four letters, of verses 10,11 and 12; proclaims the measure of his merits; lit. it proclaims the measure (the metre is usnik; इहोष्णिक् तुतीये पादेऽन्ति मानां चतुर्णामक्षराणां पादघर्मो वृष्यते —*Venkata*.).

12. *Praci vasi iva*, प्राचीवाशीव, as the pious praise dilates (प्राची वाशीव उपरिपरि वर्धमाना स्तुतिः —*Nigh.I.11*, वाशी=वाङ्मान । प्राची प्राञ्चन्ती प्रकर्षेण स्तुत्य गुणगणं प्राप्नुवती, like the dilating praise, प्राची=dilating; स्तुति=praise —*Sayana*),

13. *Ayavah*, आयवः, men—*Nigh.II.3*.

14. *Aditih*, mother infinity.

Puru prasastam ntaye, for his immense or excellent protection. (पुरु प्रसस्तं बहुममूकृष्टं यदा पुरुभिर्बहुभिः प्रशंसितव्यम्—, for the sake of his protection or praise—*Sayana*).

19. *Devam devam indram indram*, देवदेवमिन्द्रमिन्द्रम्, divine Indra wherever worshipped. As a proverbial, Indra, by assuming numerous forms, is simultaneously present at different places in different ceremonies to receive offerings (देवं देवं दानादिगुणयुक्तम् । इन्द्रमिन्द्र-इन्द्रो बहुषु देशेषु युगपत् प्रवृत्तेषु यामेषु तत्र-तत्र हविः स्वीकर्णाय बहुनि शरीराभ्याददानः स्वयमेकोऽप्यनेकः संस्तव संनिघत्ते—*Sayana*, cf. इन्द्रोमायाभिः पुरुरूप ईयते—*VI.47.18*).

17. *Samudre*, in the Soma (समुद्रे समुन्दनशीले सोमे—*Sayana*, समुद्र=सोम, the exhilarating one, समुन्दनशीले *Sakra*, शक्र, O the mighty Lord!

27. *Visnuh ojasa*, Visnu by his strength; Visnu is the all pervading lord; also the sun.

Trini pada vicakrame, stepped by his three paces; the sun's first

pace-morning rise to mid-day; second, midday to evening; the third, evening to next morning. वीणि पदा विचक्रमे = Rv.I.22.18; VIII.12.27. Av. VII. 26.5; *Samaveda*, II.1020; Yv.XXXIV.43; Ait.Br. I.25.9; Tait.Br. II.4.6.1.

At it te haryata hari vavaksatuh, मात् इत् ते हयंता हरी ववक्षतुः, then verily thy beloved horses bore thee, A burthen of the verses 25, 26 and 27—(तव कान्तो भगवो त्वाम् ववक्षतुः — *Venkata*; हयंता हयंतो कान्तो हरी भगवो ते त्वां ववक्षतुः अवहताम्—*Sayana*).

28. At it te visva bhuvanani yemire, all existent beings were subject unto thee. (मात् इत् धनन्तरमेव स्वया विषवा विषवानि सर्वाणि भुवनानि भूतजातानि येमिरे नियम्यन्ते—*Sayana*). A burthen of verses 28, 29 and 30.

32. Nabha yajnasya dohana pra adhvare, on the navel; the altar of the sacrifice; on the navel (of the earth): on the spot, where the soma libation is effused at the sacrifice (नाभा नाभो यूमिभ्या नाभिस्थानीये मध्ये यज्ञस्य यज्ञ-साधनस्य सोमस्य दोहना दोहने दोहनाविकरणेऽभिषवस्थाने वेद्याम्—*Sayana*; दोहने, i.e. on the *vedi*, where the Soma is effused).

Hymn-13

For verses 18 and 27, see Nir. I.10 and VI.21.

1. Kratum punita ukthyam, Sanctifies the offerer and the praiser (*Wilson*). *Sayana* renders *ukthyam* as offerer and the praiser both. (उक्थ्यं स्तोतादं च; कर्तुं कर्मणा कर्तारम्; sacrifice is called *ukthya*—द्यौमेव्यभिपुतेपूकथ्याख्यं कर्तुं यागम्—*Sayana*).

Any speech pertaining to divine wisdom is *ukthya*, (उक्थ्यः प्रशंसितो योग्यो विद्वान्, learned man; —*Daya*.); a Vedic verse, worth being recited; any act deserving praise (प्रकृतं विद्यावचः —I.105.13; उक्थेयु प्रशंसनीयेषु साधुम् (मंतम्)—Yv.XXXIV.57; प्रशंसितं वचः —V.38.2; प्रशंसितं योग्यं (प्रणि)—III.26.2; वक्तुं श्रोतुं योग्यं (तोकम्)—I.64.14; वक्तुं श्रोतुं योग्येषु ऋग्वेदादिषु भवम् (मंतम्)—I.40.5 —*Daya*.); उक्थ्यं प्रशस्यनाम्—Nigh.III.8; वक्तव्य प्रशंसनम्, whose praises should be proclaimed—Nir. XI.31); वक्तुं वा उक्थ्यम्—*Gopatha Br.*I.4.20; पणव उक्थ्यानि

—Kaus.Br. XXI.5; यज्ञियये कर्मोद्यं ययः, Ait.Br.I.29; यय्या याविनः —Gopatha. Br.II.1.22.

3. Bharaya, For the sacrifice (भराय यज्ञाय—*Sayana*, but in Nigh. for the combat (Nigh.II.17). Most of the words signifying combat, संग्राम, have a second meaning also—*Wilson*).

Vajasataye, in the battle (वाजसातये संग्रामे—Nigh. वाजसातो II.17).

Sasminam, strong (शुष्मिणं बलवन्तम्—*Venkata*).

4. Barhisab, of the sacrifice; the rite at which grass is strewn. (बहिषः यज्ञस्य—*Sayana*). See our earlier notes on *barhih* (बहिः is water—बहिषः जलस्य, Nigh I.12; Yv. XXIII.38; it is midspace; बहिषः अवकाशस्य—VI.12.1; devoted to learning; विद्यावर्धकम्—VII.33.1; men of experience; विद्यावर्धकान्; Yv.X.37; प्रबुद्धाः (विदांसो जनाः —VII.43.3; the agriculturists, घन्नादि प्रापकाः (यय-मन्तः—इषीवन्ताः Yv. XIX.6; बहिषा, by devotion; महतापुन्यार्पणं, Yv. XIX.7; by excellent actions, उत्तमेन कर्मणा, Yv. XVIII.33; बहिषि, in anything that leads to learning; or in the rituals; बृहन्ते ययन्ते येन तत् बहिर्ज्ञानं प्राप्तं कर्मकाण्डं वा, तस्मिन् —Yv.II.18; on the excellent seat, उत्तमं भासने स्थाने वा—VI.52.13; in the yajna or technology; उपवर्धयितव्ये (यज्ञे—शिल्पस्यवहारे, I.109.5; अत्युत्तमे यज्ञे—I.101.9; in space, अवकाशे, VI.68.11; in the body or organization of academicians, उत्तमायां विद्वद् सभायाम्—Yv. XXVIII.4; मानसे ज्ञानयज्ञे, XXXI.9; in the fire-altar, यज्ञकुण्डं VI.52.17.

Barhih, बहिः, midspace; बृहन्ते सर्वाविदार्याः यस्मिंस्तदन्तरिक्षं, Yv.II.22; pure water, शुद्धमुदकम्, Yv II.1; enlightenment, सबद्धितं तेज इव विज्ञानम्—I.188.4; good seat, उत्तमासनम्—IV.9.1. a spacious house or building, पत्नीवविशालं (उचिः = बृहम्) VI.67.2; a good gathering, उत्तमां सभाम् Yv.XXVIII.4; excellent oblations, उत्तमं प्रवृद्धं हविः —VII.7.3; a bundle of grass, उपवर्धकोदमसमूहः —Yv. XVIII.21; पृथग्—VI.11.5. [बहिः घन्तस्त्रिजगाम, Nigh.I.3; उदकनाम, Nigh.I.12; यदनान, Nigh.V.2; बहिः परिवर्हणात्, Nir.VIII.9; प्रजा वै बहिः =people, Kaush.Br. V.7; यययो वै बहिः =animals, Ait.Br.II.4; शोषधयो बहिः =plants and herbs, —Ait.Br.V.28; ययं लोको बहिः =this world,—SBr.I.4.124; गरद् वै बहिः =autumn—SBr.I.V.3.12.

5. Svarvidam, means of obtaining everything, or heaven (स्वविदम्

सर्वस्य सम्मकम्—*Venkata*; सर्वस्य सम्मकं यदा स्वर्गस्यवेदितारमास्तिकम्, *Sayana*; one who possesses or communicates knowledge of heaven, i.e. a son.

6. *Vaya-iva*, like the branches (वयाइव याया इव यवैकस्मिन् पृक्षे बल्लयः याया अपरि प्ररोहन्ति—*Sayana*.).

7. *Pratnavat*, as of old (प्रलवत् पुरायया—*Sayana*).

Girah, eulogies (गिरः स्तुतीः—*Sayana*).

9. *Patih ya ucyate Krstinam ekah*, he who is called the one absolute lord of men (पति यं उच्यते कृष्टीनामेक इत् बली, अपि च स्वामी यः उच्यते मनुष्याणां एकः एव स्वतन्त्रः—*Venkata*).

15. *Sakra*, शक्र, O mighty refulgent.

18. *Trikadrakesu*, mighty sacrifice in three regions; at the *trikadraka* rites; the three days prior to the deluge are *jyoth*, *gauh* and *ayuh*. (त्रिकद्रका नाम ज्योतिर्मासयुरिति त्रीण्यभिप्लविकान्य हानि—*Sayana*).

त्रिकद्रुकेभिः = X.14.16.

त्रिकद्रुकेषु—I.32.3; II.11.17; 15.1; 22.1; VIII.13.18; 92.21.

The three *Kadrukas* are body, spirit and mind, the seat of ailments (त्रीणि कद्रुकाणि शरीरात्म मनः पीडनाभि येषु तेषु व्यवहारेषु—*Daya*, on II.11.17; the three phases of creation : birth, sustenance and destruction (वय उत्पत्ति-स्थिति-प्रसयाध्याः कद्रवो विविध कला येषां तेषु कार्य-पदार्थेषु त्रिकद्रुकेषु—*Daya*, on I.32.3).

Tam-id-vardhantu no girah, तमिद् वर्धन्तु नो गिर—may our hymns make him grow. Hymns=songs of praise (गिरः स्तुतयः); *giras*, गिरस (songs) is derived from √गृ to speak (गिरी गृणाते—*Nir.* I. 10) See also

VIII.92.21; also इन्द्रं वधन्तु नो गिरः —VIII.13.16.

20. Rudrasya yāhvam, the great strength of Lord, who rescues from all pains: sons of Rudra, i.e. the Maruts; or sons of the Lord: रुद्रस्य । इन् दुःप्रम् । तस्य द्रावयितुं रोश्वरस्य मह्यं अपरस्य महःस्य त्मकम् ।

Alternatively : रुद्रशर्वदेन लक्षणा महद्गुण उच्यते । रुद्रस्य रुद्रपुत्रस्य महद् गुणस्य यत्तुम्, महान्नामैतत्, मह्यं—महत्, तदेव बलम्, the strength of the Maruts. (*Sayana*).

Cetati pratnesu dhamasu, are very well known in distant and ancient stars and galaxies प्रत्नेषु धामसु पुराणेषु यज्ञगृहेषु चेतति जायते—*Ienkata*, i.e. in the old sacrificial houses; प्रत्नेषु चिरन्तनेषु धामसु पृथिव्यादि स्थानेषु चेतति जायते वतंते—*Sayana*; , the sons of Rudra, i.e. the Maruts, are known in ancient places—*Wilson*).

Mano yatra vi tat dadhuh vicetasah, high intelligent persons concentrate their mind thereon, (मनः यत्र रतोस्ते विदधुः विचेतसः देवाः —*Ienkata*; विचेतसः विनिष्ट ज्ञानाः रतोत्तारः —*Sayana*).

23 Madintamam yam imahe, मदीन्तम यमीमहे, that exhilarates wealth which we solicit. Also, thee exhilarated, wealth (मदिन्तमम् मतिशयेन मदवन्तं, यं त्वां धनं ईमहे याचामहे । —*Sayana*).

Arjuyasya, of the one free from old age and decay (अर्जुयस्य जरा रहितस्य—*Sayana*).

27. Hari indra pratat-vasu abhi svara. *Pratadvasu* means they two who have obtained wealth. O Indra, urge the two bay-steeds (हरी) that have obtained wealth (प्रतद्वसू) towards (अभि) us, (अभिस्वर अभिगच्छ, प्रतद्वसू प्रततयसू विस्तीर्णधनो ईदृशी—*Sayana*); also hari= couple, man and his wife.

28. Rudrasah, रुद्रासः —Sons of Rudras (cf. verse 20), i.e. the Maruts. Persons who relieve others from pains.

30. Ayam dirghaya, अय दीर्घाय, दूरस्य दग्धनाय, for a distant object.

or for a long prospect : इन्द्रः, तं प्राचीने वर्तमाने यज्ञे निमीले करोति यज्ञं याग साधनं प्रातृपक् सोमं अनुपपन्नं विचक्ष्य बुद्ध्या दृष्ट्वेति—*Venkata*; literally, this Indra for a long prospect, in the east proceeding sacrifice, measures, having considered in succession the sacrifice—*Wilson*. ; also, accomplishes the *yajna*, the dedicated project with constant care for spiritual attainments.

31, 32. *Vṛṣa*, वृषा, showerer of benefits. (यथा यपिता कामानाम्; also मन्त्रीष्टस्य कश्यप यपिता—*Saṇāna*).

Hymn-14

2. *Sikseyam asmai ditseyam manisine*, (सिक्सेयम्) I would wish to give, (दिक्सेयम्), I would present to that (मनीषिणे) intelligent worshipper (मनीषिणस्तुषते—*Venkata*).

7. *Valam*, पलम्, forces of evil; clouds: (वनं वायुस्य विपतमसुरमेघं वा—*Sayana*; मसुरं वलम्—*Venkata*).

8. *Gah ajat angirasya*, cows of conscience; cows stolen by the panis (उत् प्राजत् पशून् पणिभिः अपहृतान् प्रणिरोष्यः प्राविः कृष्वन् गृह्यां यतमानान्—this refers to the cattle stolen by the Panis and kept concealed in the cave—*Venkata*).

12. *Kesina hari*, a pair of horses with long and thick manes or hairs (केसिना प्रणसनेकेन हरी मययो—*Venkata*), *Lari*=pair of man and woman.

13. *Apam phenena*, with the foam of water, the Asura *Namuci* was beheaded. *Salya Parva* of the *Mahabharata* gives a story. When Indra defeated the Asuras, he was unable to capture *Namuci*, नमुचि; on the contrary, Indra was captured himself, *Namuci*, however, liberated him on a condition that he (Indra) would not kill him with any weapon, dry or wet, nor by day or night. In evasion of his promise, Indra, at twilight, or in a fog, decapitated *Namuci* with the foam of

water, (*Wilson*). For *Namuci*, see

नमुचिम्—I.53.7; II.14.5; VII.19.5; X.73.7.

नमुचेः—V.30.7, 8; VI.20.6; VIII.14.13.

नमुची—X.131.4.

Etymologically, *namuci* means (i) the one that has no prospects of getting liberation (नमुचि न विद्यते मुचिमोक्षणं यस्य तम् (i.e. मामिनं जनम्, an unreluctant person, I.53.7; (2) the one who does not discard his vices (मोचये न मुचति तम् i.e. vicious man, मयमर्त्तमान जनम् II.14.5; (3) the one who does not change his nature or form; thus the cloud, or *Vātra* (वः स्वः स्वद्वयं न मुचति तम् वृत्तं=दायरक्तं=मेघं—VII.19.5; (4) one who does forsake and thus a slave or servant, नमुचेः न मुचति यः, तस्य (दासस्य-सेवकस्य)—VI.20.6; (5) the one who does not leave the possession of what he has acquired or stolen from others, thus a thief (न मुचति पर पदार्थान् दुष्टाचारान् वायः स्तेनः—Yv.X.14); (6) the one which is unending in its continuity or flow, thus a cloud (प्रवाहुरूपेणास्विनामेने मेघस्य—V.30.7); (7) the effect from an eternal cause (अविनश्वरात् कारणादुत्पन्नान् कार्यः Yv.XX.67); (8) one who does release the rain, the demon cloud, (या जल न मुचति पत्नुरो मेघः—Yv.XIX.34). The wicked or sinner is also *namuci*: पाप्मा वै निमुचिः—SBr.XI.7.3.1-4)—*Dayananda*.

Hymn-15

2. *Girin ajran*, the swift moving clouds (गिरीन् प्रजान् मेघान् गमन-शीलान्—*Venkata*.) also the quick mountains, i.e. before their wings were clipped (प्रजान् क्षिप्रगमनान् गिरीन् पर्वतान् मेघान् वा—*Sayana*).

Svah, the moving ones (स्वः सारणमेघाः).

Apah, waters (अपः ऽदकान्).

4. *Prtsu*, in the combats (प्रत्सु सारणम्—*Venkata*, Nigh.II.17).

Lokakṛtāu, the creator of the world; the provider of space (लोककृत्तुं लोकस्य कर्तारम्—*Venkata*; स्थानस्य कर्तारम्—*Sayana*.).

Harisriyam, him who is to be served by his steeds (हरिश्चर्यं हरिश्चर्यामश्वाम्वां श्रयणीयं सेव्यम्—*Sayana*; यः महोऽश्वो श्रयति । मदे हि अनित्येऽश्वान्पतिष्यति—*Venkata*).

5. **Ayave manave ca**, for Ayu, for Manu (आयवे द्यौर्वंशेयाय).

Ayu, the sun of Urvasi; for Manu, the son of Vivasvan, —*Sayana*).

Ayave, for man gifted with long life.

Manave, for the wise or rational man.

9. **Visnuh**, the great sustainer.

Bṛhan Ksayah, mighty giver of dwellings (बृहन् क्षयः महान् निवासधूतः—*Venkata*; महान् निवासहेतुः—*Sayana*).

Tvam sardhah madati anu maratam, find delight in your association (सार्धः वत् त्वाम् धनुमदति, तव मदमनुसृतस्य पश्चान्भाषति—*Sayana*; the company of the Maruts imitates thee in exhilaration—*Wilson*.); सार्धः = वसन् (Nigh.II.9).

10. **Manhis'bah**, the most munificent giver (मंहिष्ठः दातृत्तमः—*Sayana*; *Venkata*).

Visva svapatyani satra dadhise, you associate with yourself all good offspring (i.e. you give offspring and all good things; —विश्वा सर्वाणि स्वपत्यानि गोभनेः पुत्रादिभिः सहितानि सत्रा सह दाधये दातृं धारयामि, ददासि वा—*Sayana*).

13. **Visva rupani**, all the forms of Indra, (lower or higher self)

i.e. the various attributes with which Indra is addressed (विष्वा विश्वानि व्याप्तानि रूपाणि इन्द्रगतानि गुणजातानि—*Sayana*). Also for their own fulfilment, the Souls assume various forms or bodies in successive lives.

Hymn-16

7. **Brahma**, ब्रह्मा, most magnanimous; one most proficient in the Vedic lore.

Rsih, ऋषिः, seer; the beholder of all the Aryas (ऋषिः द्रष्टा सर्वस्य सार्यंजातस्य—*Sayana*).

Puruhutah, पुरुहूतः, evoked by all (पुरुहूतः बहुमिराहूतः—*Venkata*).

Mahan, महान्, very powerful.

Mahibhih sacibhih, through mighty supreme power (महीभिः महवीभिः शचीभिः प्रजाभिः—*Venkata*).

Hymn-17.

For the verse 12, see Nir.III.10.

3. **Soma-pam**, bearing devotional love; cherisher of loving songs.

Brahmanab, the learned devotees; the Brahmins (ब्रह्माणः ब्राह्मणाः—*Sayana*, *Venkata*).

Suta-vantah, सुतावन्तः, singing delightful songs (सुतावन्तः = सुतवन्तः अभिपूतेषु सोमैरूपेताः, bearing the effused juices, —*Sayana*).

4. **Sustutib**, सुस्तुतीः = सुस्तुतोः, earnest praises.

Su-Siprin. सुसिप्रिन्, O nice-chinned Indra, handsome-jawed; one bearing a nice helmet or head-dress (सुसिप्रिन् शोभन शिरस्त्राण शोभनहनुक वेष्ट —*Sayana*).

Andhasah, of food (अन्धसः अन्नस्य सोमसंक्षणस्य स्वांशसंक्षणम् भागं, of beverage).

5. **Grbhaya jihvaya madhu.** take the honeyed Soma with tongue (सोमं जिह्वया रसनन्दिनेन गृभाय गृहाण—*Sayana*); with your speech, enjoy the divine enlightenment (i.e. enjoy the Vedic chants).

Asincami kuksyoh, I fill thy belly (कुक्ष्योः उदरयोः आसिञ्चामि सोमानवनयामि —*Sayana*); I cleanse thy belly with water.

8. **Tuvi-grivah,** one with wide-shoulders; or long-necked (तुविग्रिवः विस्तीर्णं कण्ठरः —*Sayana*).

Vapodarah, of large belly (वपोदरः वीररोदरः —*Sayana*).

12. **Sacigo,** the one possessing strong cows is *saciguh* (शाचयः शक्ताश्वो यस्यासौ शाचिगुः —*Sayana*); or like the one who has remarkable rays or cows; O renowned for radiance (शाचयो व्यक्ताः प्रख्याता श्वो रश्मयो गाव एव वायस्य तादृश —*Sayana*).

Sacipujana, renowned for adoration (शाचिपूजन प्रख्यातपूजन) (votive).

Akhandala, O the destroyer of foes (आखण्डसः शत्रूणामाखण्डयितः —*Sayana*).

Akhandala pra buyase, आखण्डसः प्र हूयसे, thou art invoked, O shatterer; O breaker in pieces. *Khanda,* खण्ड, is derived from √खण्ड्, to break (खण्डं खण्डयते: —*Nir.III.10*).

13. **Sṛnga-Vṛsah,** शृङ्गवृषः; the sun, *napat-pranapat,* नपात् प्रजपात्,

the mighty and showerer sun, who neither falls, nor lets other luminaries fall (प्र-नपात्). (*napat* = an offspring (अनस्य, or the son, पुत्र). The term ऋक्ष-वृषः occurs only in this verse of the Rgveda).

Kundapayyah, कुण्डपाय्यः, preserver of other realms of the universe. The word does not occur anywhere else in the Rgveda.

Kundapayya, is also a particular ceremony in which the *Soma* is drunk from a vessel called *Kunda* and this is said to be ते प्रणापात ते रक्षितः, the protector of thee, Indra. (See *Panini*; , प्रसौ कुण्डपाय्यं संवाय्यो—III. 1.130; कुण्डेः पीयनेऽस्मिन् सोम इति कुण्डपाय्यः ऋग्विज्ञेयः).

Pranapat, प्रणपात्, not protected in particular, (प्रकर्षेण न वलपिता रक्षितः—*Sayana*).

14. Vastospatē, O householder (वास्तोव्यते गृहपते!); O city master.

Sthuna, स्तूणा, pillar, the support of the house or building (स्तूणा गृहाधारभूतः स्तम्भः—*Sayana*).

Muninam, of the seers (मुनीनां ऋषीणाम्—*Sayana*).

For *muni*, see:

मुनयः—X.136.2.

मुनिः—X.136.4, 5.

मुनिऽद्भव—VII.56.8.

मुनीनाम्—VIII.17.14.

15. Pradaku-sanub, प्रदाकुऽसावृः, Pradaku is serpent or snake

(पुवाकुः सर्पः । स इव सानुः समुच्छ्रितः । सव्यवुन्नतगिरस्कः —*Sayana*); with head uplifted like a serpent.

The word is derived from पदं कृत्सिष्ठे शब्दे (पदंते कृत्सुतं शब्दं करोतीति पुवाकुः, one who makes an offensive sound, and hence a tiger or a serpent—*Unadi*—III 80); मूढवदभिमानी व्याघ्रवद्वा हिंसकः —on *Yv.VI 12*; कृत्सितवाक् (महिः = विषघटः), on *Yv.VIII.23*—*Daya*.

Prt, *पृ*, also means 'combat' or battle; one who leads to success on the occasion of conflicts is also *prdaku-sanu*.

Hymn-18

1-3. *Adityanam*, the self-luminous stars, which are enumerated in verse 3: *Savitr*, *Bhaga*, *Varuna*, *Mitra*, and *Aryaman*, (cf. I.164.46: *Indra*, *Mitra*, *Varuna*, *Agni*, *Suparna*, *Yama* and *Matarisvan*. They are supposed to be 12 in all, born of mother Infinity. The sun in 12 phases is also known by different names. The universe has a large number of self-luminary stars, of which only a few have been recognized.

4. *Devebbih devi adite*, O the Goddess Infinity (देवि! पदिते!) along with your sons (देवेभिः).

Purupriye, पुरुप्रिये, beloved of many; beloved of all.

Suribbih, along with wise (सूरिभिः प्राज्ञैः —*Venkata*).

Susarmabbih, along with happy divinities (सुसर्माभिः सुसुखैः प्रादित्यैः); the divine self-luminaries (प्रादित्यैः).

5. *Aditeh putrasah*, पदिते पुत्रासः, the sons of mother Infinity.

6. *Advayah*, without the two-ness; externally and internally

the same; free from duplicity of any kind (मद्वयाः बाह्याभ्यन्तर भेदेन प्रकार-द्वयरहिता सर्वदेक प्रकारा कपटरहिता सा अदितिः —*Sayana*); —an epithet of mother Infinity.

Patu-amhasah, save us from sin (अंहसः पापात् पातु रक्षतु).

7. **Matih**, adorable; monitress (मतिः पूजनीया—*Venkata*; मतिः मन्त्री मन्त्रिण्या स्तोत्रिण्या अदितिः —*Sayana*).

10. **Yuyotana nah amhasah**, Keep us away from sin (युयोतन पृथक् कृणुत नः अस्मान् अंहसः पापात्—*Sayana*).

11. **Visvavedasah**, one who knows all; O omniscient! (विश्ववेदसः सर्ववेदज्ञः सर्वज्ञा या).

Dvesah ṛdbak kṛnuta, keep afar from those who hate us or who are our enemies (द्वेषः द्वेष्टन् शत्रून् ऋषिभ्यः पृथक् कृणुत कुशत—*Sayana*).

13. **Raksastvena**, from his diabolical nature; from his demoniac nature (रक्षस्त्वेन रक्षोभावेन पिशाचाद्यात्मना—*Sayana*).

Ririksati, seeks to do evil (रिरिक्सति जिहिषिषति from “रिषि हिंसयाम्”).

Ririsista, incur that evil (रिरिषीष्ट हिंसितो भूयात्—*Sayana*).

14. **Durhanavan**, one who wishes to do us harm (दुर्हन्तावान् = दुःश्रुतावान् दुष्टहन्तावान्—*Sayana*).

Dusamsam, ill-reputed, calumniating दुःशंसं दुष्कीर्ति—*Sayana*).

Dvayuh, One who plays duplicity, कपटः; the deceptive (कपटो द्वयुरित्युच्यते—*Sayana*).

(one who appears to be helpful, but in reality who causes

damage : द्युः द्वाभ्यां प्रकाराभ्यां युक्तस्य भवति । प्रत्यक्षकृतो हितं ददति परीक्षकृतस्त्वहितम् —*Sayana*) See द्युं and द्वाद्युं in verse 15—single-minded and double-minded; one who can be trusted on his words, and the other unreliable.

16. Dyava-ksama, द्यावा-क्षमा = द्यावापृथिव्यो, heaven and earth (क्षमा = earth = क्षमा = क्षा, Nigh.I.1).

17. Nava, नावा, vessels, boats, ships.

18. Sumahasah, radiant (सुमहसः श्रीमन्तेजस्काः —*Sayana*).

Draghiyah ayuh, long life, (द्राघीयः दीर्घतमं आयुः जीवितम्—*Sayana*).

Tuce, तुचे, for the sons. See VI.48.9; VIII.18 18 and VIII.27.14. (like the pair लोक-तनयम्).

Tanaya, तन्नाय, sons of sons, grandsons.

19. Hidah, हीलः, worth attaining; duly-presented (हीहिर्गंत्यर्थः गन्तव्यः प्राप्तव्योऽस्माभिरनुतिष्ठतः)

Yusme it vah api smasi sajatyē, may we ever abide in near relationship with you—*Wilson*.

20. Bṛhad varutham, spacious dwelling with all seasonal comforts (बृहद् प्रोढं वरुथं शीततापपादि निवारकं गृहम्—*Sayana*).

21. Anehah, all-secure (अनेहः अहिंसितम्—*Sayana*); without evil or injury—*Venkata*).

Nrvat, well-peopled, not desolate (नृवत् नृभिः पुत्रादिभिरुपेतं—*Sayana*);

with family relations.

Mitra, Lord of the sun.

Varuna, Lord of the oceans.

Aryaman, Lord of the wind.

Marutah, clouds, cloud-bearing winds.

Tri-varutham, a threefold shelter against the three : heat, cold and rains; or three-storeyed house. (त्रिवरुथं त्रयाणां शीतातप यपणां निवारकम् ; यद्वा त्रिभूमिकं छदिः गृहम्—*Sayana*).

22. Mr̥tyu-bandhavah, kin to death; being mortals, we are always afraid of death (मृत्युबन्धवः प्रत्यासन्न मरणा भवामः—*Sayana*).

Hymn-19

For the verse 37, see Nir.IV.15.

2. Sobhare, (vocative), O bounteous sage; O bearer of gifts;

Sobhari, (सोभरि) is also the R̥si of this hymn.

For *Sobhari*, in the text, see:

सोभरयः—VIII.19.32.

सोभरिम्—VIII.5.26.

सोमरी—VIII.22.15.

सोमरीणाम्—VIII.20.8.

सोमरीश्वरः—VIII.20.2.

सोमरे—VIII.19.2; 20.19; 22.2.

सोमर्याः—VIII.103.14.

The reference occurs only in Book VIII of the R̥gveda, no where else, Sobhare (सोमरे) is the father of सोमरि; according to the traditionalists, the passages VIII.19.32 and 20.8 refer to the family. The *Dana-stuti*, दानस्तुति, 'Praise of Gifts' in VIII.21.18, in later legends is attributed to Sobhari (originally to the Prince Citra (चित्र)—See Bṛhaddevata, VII.58.

4. *Urjah napatam*: the grandson of *anna* or food (or of fuel): (ऊर्जः घ्नन्त्य नपातं न पातयितारम् । यद्वा, नप्तारं चतुर्थम् हविसंघनेनान्नेनापो प्रायन्ते अग्निश्चोषति वनस्पतयस्तेभ्य एव जात इति चतुर्थम्—*from the burnt offerings, rains are obtained, from them the timber, from timber the fire (four stages).*

6. *Deva-kṛtam*, wrought by Nature; or wrought in respect to Nature; work of gods (देवकृतं देवैः कृतम्—*Sayana*).

Martya-kṛtam, wrought by man, a mortal; wrought in respect of man; work of man (मर्त्यकृतं मनुष्यैः कृतम्—*Sayana*).

Amhah, अहः, sin; see देवदेवकृतमेनोऽप्यस्य मर्त्यमर्त्यकृतम्—Yv.XX.18 (देवकृतं देवराचरितम्—*Daya* on Yv.XX.18; also देवकृतं=इन्द्रियकृतं कर्म, actions done by sense organs; also actions wrought by learned men, विद्वद्भिः कृतं निष्पादितम्—*Daya* on III.33.4; देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि—VIII.13; the sins accomplished by donors : देवकृतस्य दानधीनकृतस्य, *Daya* on VIII.13.

8. **Raja rayinam**, Sovereign lord of riches (त्वं राजा भवसि धनानाम् —*Venkata*).

12. **Avodevam**, **upari martyam**—below the Devas (भवोदेवम् देवानामवस्तात्), gods, and above the mortals or men (उपरिमर्त्यं मर्त्यानामुपरिष्ठात्); spread it throughout the sky; सर्वं नभः प्रदेशं व्यापयेति यावत्—*Sayana*).

14. **Aditlm**, mother Infinity; also here the everlasting or continuous fire; insuperable (अदितिं अखण्डनीयं तमेवान्निम्—*Sayana*).

Nisiti, useful as a means of burning or igniting (निशित्वा निशित्वा निशानसाधनया प्रज्वलन्हेतुभूतया; wood stick, used as a means for igniting fire).

Dhibhli, by the intellect or wise action (धीभिः कर्मभिः बुद्धिविधेयैर्वा —*Sayana*).

Dhamabhi, by bodies (धामभिः जरोरैः, गार्हपत्यादि स्थेण विभज्य वर्तमानैः साधैर्वा —*Sayana*); According to the prescribed modes, as his laws recommend —*Griffith*.

Udga-iva, like waters (उद्ग-इव उदकानीव—*Sayana*).

16. **Indratvotah**, protected by the resplendent Lord (इन्द्रत्वाञ्जतः इन्द्रेणवरेण स्वयोता रक्षितः सन्तः —*Sayana*).

Varunah, **Mitrah**, **Aryaman**, **Nasatya** and **Bhaga** are self-luminous suns or stars (VIII 18.1-3- *Adityah*; and I.164,46).

21. **Manurhitam**, established by Manu, or our earliest forefathers or by Prajapati (मनुहितः मनुनानिहितः —*Venkata*; मनुना प्रजापतिना हितः —*Sayana*).

24. **Manurhitah**, benefactor of man; serving the interests of man.

25. **Mitra-mahah** (vocative), O the respected one among friends (मित्रःमहः हे मित्राणां पूजयितः —*Venkata*); or, O the one, shining with friendly radiance (मित्रमहः अनुकूलदीप्तिमन्—*Sayana*).

Sahasah Suno (vocative), O son of strength (सहसः सूनो बलस्य पुत्र! —*Sayana*).

32. **Sobharayah**, bearers of gifts (see notes on the verse 2 of this hymn).

Trasadasyavam, ally of *Trasadasyu* (त्रसदस्यवम् । त्रसदस्युर्नाम राजपिः । तस्य स्तोतव्यत्वेन सम्बन्धिनम्—*Sayana*); of whom the wicked men are afraid of. (त्रसदस्युः तस्यन्ति दस्यवो यस्मात् सः —सेनापतिः —*Daya*. on IV.38.1).

36. **Trasadasyuh**, destroyer of wicked (see verse 32).

Paurakutsyah, पौरकुत्स्यः sustainer of all the wise. *Kutsa* is also thunderbolt, वज्र, Nigh.II.20 and hence, बह्वः कुत्सा वज्रा णस्त्रविशेषा यस्मिंस्तं पुरकुत्सम्—*Daya*. ; पुरकुत्साय = बहुगस्त्राय —*Daya*. on VI.20.10).

Pauru-Kutsa, **Puru-kutsi**, or **Pauru-Kutsya** are variant forms of the patronymic of *Trasadasyu*, the descendent of *Puru-Kutsa*. (For *Pauru-Kutsu*, see *Kathaka Samhita* XXII.3; *pancavimsa Br* XXIV.16.3; for *Pauru Kutsi*, see VII.19.3; for *Pauru-Kutsya*, see V.33.8; VIII.19.36; *Tait. Sam.* V.6.5.3)—*Macdonell and Keith*.

37. **Suvastvah**, at the banks of *Suvastu*. (सुवास्तु) (traditional); at the completion of one's duties. The word *suvastu* means "having fair dwellings". It may be the name of a river. It is clearly the *Soastos* of *Arrian* and the modern, *Swat*, a tributary of *Kubha* (*Kabul* river) which is itself an affluent of the *Indus* (*Macdonell and Keith*).

Suvastvah adhi tugvani, on the bank of the *Suvastu*. *Suvastu* is a river; *Tugva* means a ford (तीर्थ), ~~so~~ called because people hasten towards it (सुवास्त्वा अघि तुग्वनि । सुवास्तुर्दो । तुग्वतीर्थं भवति । तूष्णमेतदायन्ति—*Nir*.

IV.15).

The word connected with सुयास्तु does not occur anywhere else in the Rgveda.

Durga, in his commentary of the Nirukta, explains the verse thus; "Moreover on the banks of the Suvastu (he has given) to me (plenty) of beasts of burden and garments, he the affluent leader and lord of thrice seventy, i.e. $3 \times 70 = 210$; noble dark-coloured (cows has given them to me)".

(प्रयियु=घनमश्ववादि; वायियु=वस्त्रादि; भुवद्-वस्तु=भावयिता वस्तुनां, प्रशस्तः; श्यामः=श्यामवर्णानाम्).

Sayana's comment on this verse is missing in the manuscript.

Hymn-20

2. Sobhariyavah, सोभरीयवः, benefactors; well-disposed to Sobhari; सोभरि कामयमानाः—*Sayana*).

For सोभरित्, see VIII.5.26; सोभरयः, VIII.19.32; सोभरे VIII.19.12.

3. Visroh esasya Milbusam, shedder of the diffusive rain (विष्णोः एषस्य एषणीयस्य मील्लुपां सेक्तृणामुत्पादय तां यज्ञम्—*Venkata*; विष्णोः व्याप्तस्य एषस्य एषणीयस्य वृष्ट्युदकस्य मील्लुपां सेक्तृणाम्—*Sayana*).

4. "The islands fall asunder, the finest (trees) experience distress; they (the winds) distress heaven and earth; the waters hurry onward, O bright-weaponed, self-shining ones, when you agitate them"—*Sayana*.

8. Sobharinam, of the benevolent devotees; name of a clan of seers, सोभरीणां ऋषीणाम्—*Sayana*).

Vanah, वाणः, lute of Maruts, मरुद्गीणा—*Sayana*; the voice of the Maruts, the cloud-bearing winds.

—The voice (of the Maruts) (वाणः) blends (मज्यते) with the songs (गोभिः) of the Sobbaries (सोभरीणाम्)—*Wilson* (सोभरीणां स्तुतिभिः मस्तां वाणः ; वाणविशेषः मज्यते—*Venkata*).

9. **Vṛsat-anjayah** (vocative), O sprinklers of the libation (हे वृषत्समञ्जयः, हे वृष्यमाण हविष्काः —*Venkata*).

Vṛsane, the rain bestowing (वृषणे वरिष्ते—*Venkata*).

Vṛsa-prayavne, वृषप्रयावने swift passing (वृषप्रयावने । वृषाणः सेस्तारः प्रयावानः, प्रकृष्टं गन्तारः —*Sayana*).

10. **Vṛsanasvena**, rainshedding strong-horsed chariot (वृषणस्वेन वृषभिः सेचनसमर्चरश्च स्वेतेन—*Sayana*).

Vṛsapsuna, with all provisions of rain-shedding (वृषप्सुना वर्षकल्पयुक्तेन).

Vṛsanabhina, whose wheels bestow showers (वृषनाभिना । नाभिरचक्र-
च्छिद्रम् । वर्षकनाभियुक्तेन—*Sayana*).

Syenasah na paksinah, like hawks (or swift flying birds); the words *Syena* etymologically means "a swift-flying bird", श्येनाः शंसनीयगतयः पक्षिणः यथाशीघ्रमागच्छन्ति तद्वदनासायेन शीघ्रमागच्छत—*Sayana*).

11. **Davidyutati**, gleam or shine (दविद्युतति प्रत्यर्थं द्योतन्ते—*Sayana*).

Rstayah, war-weapons (रुष्टयः सस्तयादीन्यायुधानि—*Sayana*).

12. **Dhanvani ayudha**, weapons like bows and arrows (धन्वानि, आयुधा धनुष्यायुधानि प्रायोधनानि बाणादीनि—*Sayana*).

14. Dhuninam, wide-roaring or widely agitating; agitators.

Aranam carmah na, like (न) a menial servant (चरमः) of a lord (भराणां=भर्याणां; भयं=ईश्वर=lord) (भराणां भर्याणां स्वामिनां यथा चरमः हीनः सेवकः—*Sayana*).

19. Yunah, to ever-young (यूनः नित्यतरुणान्).

Navisthaya gira, by the newest or latest song (नविष्ठया प्रतिशयेनाग्निवया गिरा वावा स्तुतिरूपया—*Sayana*).

Abhigaya, sing the praise (अभिगाय अभिवृद्धि—*Sayana*).

20. Mustiha-iva havyah hotṛsu, like a boxer (मुष्टिहा) who has been challenged (हव्यः) over his challengers (होतृषु)-(होतृषु आह्वानशीलेषु योद्धृषु हव्यः ह्वातव्यः मुष्टिहा इव मुष्टिभिरेव हन्तीति मुष्टिहा मत्तः—*Sayana*).

21. Gavascit, offspring of the maternal cow (गृभिनि) (गावश्चित् गावश्च युष्मान् मातृभूताः—*Sayana*).

Samanyavah, of the same wrath, of the same valour (समन्यवः समान-तेजस्काः समानक्रोधो वा—*Sayana*).

Sajatyena, of the same origin (सजात्येन साजात्येन समानेन जननेन समान-जातित्वेन—*Venkata* and *Sayana*), related by a common parentage.

25. Sindhau, in the flow of a river; in the Sindhu (सिन्धो सिन्धुनाम्नो नद्याम्—*Venkata*).

Asiknyam, during the night; also in the Asikni (असिकन्या नद्याम्—*Venkata*).

Bhesajam, medicament.

The word *asikni* means 'black' hence darkness or night also; also the name of a river, known later as चन्द्रभागा (Chandrabhaga), and to Greeks as Akesines, now the chenab in the Punjab. The references in the R̥gveda are :

असिकनीः—VII.5.3

असिकनीम्—IX.73.5; X.3.1

असिकन्या—X.75.5

असिकन्याम्—IV.17.15; VIII.20.25.

The famous hymn (X.75.) refers to the terms Ganga, Yamuna, Sarasvati, Sutudri, Parusni, Marud-Vṛdha, with Asikni; also Arjikiya with Vitasta and Susoma, (ten names, later on given to ten rivers in the North-West of India.).

Asikni, in the Nirukta (IX.26) 'means non-bright, non-white (असिकन्यमृक्तासिता । सितमिति वर्णनाम् । तत्प्रतिपेक्षोऽसितम्—Nir.)—The word *sitam* is a synonym of white colour; its antithesis is therefore *a-sitam*, the same as *asikni*.

Sindhu occurs at numerous places in the R̥gveda and also in the Atharvaveda. It often means "stream" in general or a river (सप्तसिन्धवः); in latter literature as a particular case, it is the stream par excellence, the well-known Indus.

The horses from the Indus were famous and were known as the *Saindhavas* (सैन्धवाः)—See *Daya*.

The words related to *Sindhu* in the R̥gveda are.

सिन्धवः—I.52.14—X.124.7 (numerous)

सिन्धवः (vocative)—III.33.9; 56.5; VII.47.4; X.30.8-9.

सिन्धुः —I.65.3—X.75.1; 3; 7-9. (numerous)

सिन्धुःश्व—X.62.9.

सिन्धुःसती—VII.64.2.

सिन्धुःसिन्धुः —I.34.8; IV.34.8; VI.52.6; IX.86.11; 96.14.

सिन्धुःसिन्धुः —I.23.18; 109.6; VII.47.3; IX.86.21; X.89.1; 11.

सिन्धुम्—I.11.6—X.43.7; 104.8; 111.10; 123.4 (numerous)

सिन्धुःसमातरः —X.78.6

सिन्धुःसमातरम्—IX.61.7

सिन्धुःसमाता—VII.36.6

सिन्धुःश्व—I.97.8; V.11.5.

सिन्धुःस्वाहता—V.75.2

सिन्धुः—I.182.5; VIII.24.27; 39.8; IX.72.7; 86.8.

सिन्धून्—I.32.12—X.35.2; 67.12, 87.7; 111.9; 133.2 (numerous)

सिन्धूनाम्—I.46.8—X.180.1 (numerous)

सिन्धून्श्व—VI.46.14.

सिन्धोऽहति—VIII.25.12; X.75, 2; 4; 6

सिन्धोः —I.27.6—X.137.2; 155.3 (numerous)

सिन्धोऽहव—I.44.12; IV.58.7; IX.69.7; 80.5.

सिन्धो—I.126.1; VIII.20.25.

सिन्धोऽहव—X.116.9.

26. **Rapah**, Sin; disease (रपः रिप्रमिति पापनामनी सवतः —Nir.IV.21; पापनामैतत् । रपसः पापकसस्य रोगस्य—*Sayana*).

Hymn-21

(For verse 8, See Nir.V.23).

1. **Apurva**, (vocative)—unprecedented, unprecedented, unparalleled; evernew, the new (अपूर्व्यं हे ममिनव! —*Venkata*; हे अपूर्व्यं त्रिषु सवनेषु प्रादुर्भूतत्वाव-
धिनवेन्द्र! ; ever-new at the three oblations—*Sayana*). An epithet for
Indra, the resplendent Lord.

Vaje, in the combat (वाजे संग्रामे—*Venkata*; also —Nigh.II.17).

3. **Asvapate** (अश्वपते), **gopate** (गोपते), **urvarapate** (उर्वरापते) and **soma-
pate** (सोमपते)—Lord of horses and fast moving stars, of cattle and
speech, of fertile land, lord of the Soma, bliss and happiness (उर्वरापते ।
सर्वसस्यादपा भूमिद्वरा । सत्याः पते—*Sayana*).

5. **Gosrite**, on curds; on devotion, (on fruits ripened by the heat of
the Sun and produced on the earth (गो=earth, श्रोते=ripened by heat)
(गोश्रोते । श्रीद्पाके । गोविकारे दधिपयसो गो शब्देनोच्यते । दध्ना पयसा च श्रोते श्रवणद्रव्येन मिश्रिते
—*Sayana*).

8. *Uto samasmin a sisihī nah vaso*—The Nirukta quotes it as an illustration to show how can a noun be an enclitic (उदात्त): उत्तोसम स्मिन्ना शिसीहि नो वसो Lo! give us wealth on all occasions. The word occurs in the locative case. The word *sisihī* means to give, (इति सप्तभ्याम् शिसीतिदनि कर्मा—Nir.V.23).

Gomati, one possessed with wisdom; with sense organs; also food (गोमति गवाद्यियुक्ते—*Sayana*).

Vaje, food (वाजे घन).

Sisihī, sharpen (शिसीहि तीक्ष्णीकृत । उपसक्षणम् । प्रदानेनास्मान् प्रसिद्धान् कुर्वित्यर्थः 'मिञ्, निघाने', छान्दसः शतः —*Sayana*).

12. *Kare*, in the combat, (कारे कीर्यन्त प्रायुधान्यन्तेति कारो युद्धम्, तस्मिन् —*Sayana*).

14. *Surasvah*, the drinkers of wine, drunkards; the non-believers, (सुरासवः, सुराया वृद्धास्तद्वत् प्रमत्ता नास्तिकाः —*Sayana*).

16. *Godatra*, O giver of cattle (गोदत्त हे गवां दातः —*Venkata*).

18. *Citra-raja*—Raja Citra, wondrous lord of King (चित्र इत् चित्र नामेव राजा—*Venkata*); one who wonderfully manifests Himself in His creation.

Rajakah it, like princes (राजका इत् राजन एव—*Sayana*).

According to Macdonell and Keith, *Citra* is the name of several persons : (a) The R̥gveda contains a Dana-Stuti ("Praise of Gifts) of a prince *Citra* (VIII.21.18). The later legend attributes the panegyric to Sobhari and describes Citra as a king of rats.

(b) *Citra-Gangyayani* (चित्र गङ्गायनि) or *Gargyayani* (चित्र गार्ग्यायनि) is

mentioned in the Kausitaki Upanisad (I.1) as a contemporary of Aruni and Svetaketu.

(c) Citra Gosrayavani (चित्र गोश्रायणि) is mentioned as a teacher in the Kausitaki Brahmana (XXIII.5).

Hymn-22

The present hymn consists of 18 verses, of which the first 6 are known as *Pragathas* (प्रगाथाः) from the point of view of metres, A pragatha has the Odd foots in Brhati (बृहती) metre and even ones in sato-brhati (सतोबृहती): thus it is चाहंत प्रगाथ=बृहती+सतोबृहती (36+40) syllables.

The verses 1 and 2 combined is one *pragatha*, $(15+19)+(18+20)$.

The verses 3 and 4 combined is the second *pragatha* $(16+19)+(20+20)$.

The verses 5 and 6 combined is the third *pragatha* $(16+19)+(19+20)$.

The verse 7 is *Brhati* $(16+20)$.

The verse 8 is *Anustup* $(16+16)$.

The verse 11 is *Kakup* $(8+12+8)=28$.

The verse 12 is *Jyotih* (a variation of *Tristup* $(12+7+12+12)=43$; also known as *madhye—jyotih*).

The verses (9 and 10); (13 and 14) and (15 and 16) and (17 and 18)

in pairs are again *pragathas*, (the odd number of the verse is Kakup and even number is satobhrhati).

$$\begin{aligned}\text{Pragatha pair (verse 9 and 10)} &= \text{Kakup} + \text{Satobhrhati} \\ &= [(8+12+8) + (12+8+12+8)] \\ &= [28+40]\end{aligned}$$

$$\begin{aligned}\text{Pragatha pair (verse 13 and 14)} &= \text{Kapup} + \text{Satobhrhati} \\ &= (7+12+8) + (12+8+13+8) \\ &= 27+41\end{aligned}$$

$$\begin{aligned}\text{Gayatra Pragatha pair (verse 15 and 16)} &= \text{Gayatri} + \text{Satobhrhati} \\ &= [(8+9+8) + (12+8+11+8)] \\ &= 25+39\end{aligned}$$

$$\begin{aligned}\text{Kakup Pragatha pair (verse 17 and 18)} &= \text{Kakup} + \text{Satobhrhati} \\ &= [(8+12+8) + (9+10+12+8)] \\ &= 28+39\end{aligned}$$

1. *Rudravartani*, advancing along the red-coloured paths, (रुद्रवर्तनी संप्राप्ते रोदनशील मागी, यद्वा स्तूयमान मागी—*Venkata*, and *Sayana*, i.e. advancing on the path to battle).

2. *Purvapusam*, the benefactor of former encomiasts; supporter of the former (पूर्वापुषं पूर्वेषां स्तोत्रिणां घनादि दानेन पोषकम्—*Sayana*).

3. *Arvacina*, come down forward (अर्वाचीना अर्वाचीनी अभिमुखमागच्छन्ती—*Sayana*; अभिमुखी—*Venkata*).

6. *Manave*, मनवे, for mankind (a king of this name, मनवे एतन्नामकाय राज्ञे—*Sayana*).

7. *Triksim*, तृक्षिम्, fearless man; (the son of Trasdasyu in my-

thology). The word does not occur in the R̥gveda anywhere else.

Trasadasyavam, त्रासदस्यवम्, belonging to the group of overcomers of lawless robbers.

9. **Pivarih isah**, the coarse food (पीवरीः इषः स्तूषानि घन्नानि—*Venkata*).

10. **Paktham**, पक्थम् to the rickety (patient).

Adbrigum, अद्विगुम्, to the rheumatic (patient).

Babhrum, बभ्रुम् to the leucodermic (patient).

Bhisajvatam yat aturam, administer medicine (भिषज्यत्वम्) to the sick (मातुरम्).

14. **Rudra vartani**, on the road of battle (स्तूयमान मागो द्वयामः—*Venkata*; संग्रामे रोदनशील मागौ—*Venkata*, See VIII.22.1). Also रुद्रवर्तनी रुद्रस्य प्राणस्य वर्तनिरिव वर्तनिमार्गो ययोस्तौ—*Daya*. ; epithet of Asvins), See I.3.3; VIII.22.1; VIII.22.14; and X.39.1-1; and also Yv.XIX.82. Also on the way of inflicting punishment to wicked.

Vajinivasu, O rich in food, strength etc. (वाजिनीवसू हे घन्नघनी!—*Venkata*).

Rudrau, रुद्री=प्रश्विनौ, twin-Asvins.

Dosa-usasi, during night and dawn hours (दोषा रात्रौ उपसि—*Venkata*).

Subhaspati, a pair of lord of waters (शुभस्पती उदकपती—शुभम्=उदक,

Nigh.I.12)

15. Sobhari, see earlier notes. VIII.5.26; 19.32.

Hymn-23

The word *Visvamanas*, (विश्वमनस्), occurring in verse 2, is also the name of the Ṛsi of this hymn, who is said to be the son of Vyasva (व्यसव).

2. *Visvamanas*, विश्वमनस्—the beloved of all; entirely devoted to Lord. See:

विश्वमनः —VIII.23.2.

विश्वमनसः —VIII.24.7.

विश्वमनाः —X.55.8.

Traditionally, it is the name of a Ṛsi, and a friend of Indra in the Pancavimsa Brahmana (XV.5,50). He is the Ṛsi of hymn VIII.23 to 26.

3. *Upavida vindate vasu*, takes away the wealth (of those persons who are infidels, and do not give oblations to gods, who are non-sacrificers).

(उपविदा उपवेदनेन तेषां वसु धनेन विन्दते वह्निः वोदा उपवेदनेन एते हवीणि देवाय न प्रवच्छन्तीत्येतज्ज्ञानेन—*Venkata*; तेषामेव वसुधनं विपन्त समते—*Sayana*).

4. *Tapurjambhasya*, with blazing teeth (तपुर्जम्भस्य तापयित् दंष्ट्रस्य —*Sayana*).

Ganasriyah, amongst the troops (of worshippers) (गणश्रियः हविषादानार्थं यजमानगणं श्रयति तस्य—*Sayana*,

5. **Devyā Kṛpā**, with the celestial splendour (रूपा ज्वात्तया देव्या चोत्तमानया—*Sayana*).

9. **Jujusub**, "they have adored", but here in the sense "adore with praise" (जुजुषुः उपासिषध्वं—*Sayana*; मध्यम पुरुषस्य प्रथम पुरुषादेशः).

10. **Angirastamam**, fire-priests.

12. **Samatsu**, in battles or combats (समस्तु संग्रामेषु—*Nigh.II.17*).

16. **Vyasvah (vi-asvah)**, the austere sage.

17. **Usana Kavyah**, usana, the son of Kavi (काव्यः कविपुत्रः । उशना एतन्नामक ऋषिः—*Sayana*); usana means loving, the one with splendour; one who loves to serve and help others (उशना सर्वहितं कामयमानः ; कान्तियुक्तः , कामगता, धर्मकामुकः—परमेश्वरः , प्रजापालकः विद्वान् , राजा—*Daya*. on III.6.7; 34.3; VII.7.2; य उशन्ति परस्त्वं कामयन्ति तान् बहुति सः—समेशः)—Yv.XXXII.26—*Daya*.)
See:

उशना—I.51.10; 83.5; 121.12; 130.9;
IV.26.1; V.29.9; 31.8; 34.2;
VIII.7.26; 23.17; IX.87.3; X.22.6.

उशनाश्च—IV.16.2; IX.97.7.

उशनम्—X.40.7.

उशने—I.51.11; VI.20.11.

Traditionally Usanas Kavya is an ancient seer, a half mythical figure in the R̥gveda, where he is often mentioned, especially as associa-

ted with Kutsa and Indra. Later on, he becomes the Purohita of Asuras in their contests with the gods (Kavi Usanas, कवि उषानत्). He is a teacher in the Brahmanas Pancavimsa, XIV.12.5; Jaiminiya Up Br.II.7.2.6) *Macdonell and Keith*).

19. Kṛṣṇa-vartani, on the dark path (कृष्णवर्तनि कृष्णमार्गम्—*Venkata*); dark moving, smoke-pursuing. (कृष्णवर्तनिम् । वर्तनि मार्गं; कृष्णमार्गम्—*Sayana*).

Vibhāyasam, विहायसम्=विहाया great (विहाया महन्नाम —Nigh III.3; great in qualities and splendour, गुणैस्तेजोऽधिक्येन वा महान्तम्—*Sayana*) See विहायस्ते VIII.23.24.

22. Namasa, by salutation or praise (नमसा स्तोत्रेण नमस्कारेण वा सह —*Sayana*); by food (नमसा दन्नादिना—*Daya*. Nigh.II.7).

24. Vaiyasva, son of Vi-asva; See verse 16.

Stharayupa-vat, confirmed worshipper; (स्थूरयुपयत् यथा स्थूरयुपी नामपिरेनमन्निमानर्चं तद्यत्—*Sayana*, here Stharayupa is the name of a Rsi; the word occurs only once, as here, in the Rgveda.

25. Pratnam, old ancient (प्रत्नं पुरातनम्).

30. Rta-vahna, कृतावाहना, truth-speaking (सत्यवन्तो—*Venkata*).

Puredaksasa, पृतदक्षसा, of pure strength (पुनवन्तो—*Venkata*).

Hymn-24

For verse 29, see Nir.VI.22.

3. Rayim citrasravastamam, riches of most wonderful types.

Harivah, lord of vital forces, the lord of steeds.

Nireka cirt, निरेक चित्, at the issue (निरेक निगमने *Venkata*); also unmoving as you are (निगमन एव—*Sayana*); at the issue of the weapons.

Vasub, wealth, abode; it may refer for weapons, वसुः शत्रूणां वासयिता भवति ! तवामुघ निगमनादेव शत्रवः पलायन्ते यत्—*Sayana*, when you take out your weapons, the enemies retreat—*Sayana*).

4. **Nirekam ut**, disclose, burst open (निरेकमुत विवृतं करोषि—*Venkata*; निरेकं घनं भवति विरेचनाग्निगमनाद्वेति—*Sayana*).

Visvamanas, a proper name (*Sayana*); the universal thought (see VIII.23.2; 24.7). He, a Rsi, is mentioned as a friend of Indra in the Pancavimsa Br.Xv.5.20; according to the Arukramini, he is a descendant of Vyasva. He is the seer of hymns VIII.23-26.

7. **Nah**, our mine (नः मम, *Venkata*, *Sayana*, नः पूजायां बहुवचनम्—*Sayana*; plural used in singular sense).

9. **Nrtah**, O impellor (Lord); O inspirer of men (नृतः नेतः नर्तयति तः—*Venkata*; being present universally in our hearts, He impels; नृतः ! सर्वस्मान्तर्गमितया नर्तयिताः—*Sayana*).

See also VIII.24, 12. The word is a vocative of नृत्तु, a dancer, or who causes to dance, i.e. agitator, exciter (*Wilson*).

13. **Pra radhasa codayate mahitana**—He by his mighty (महिम्नया) rewards (प्रचोदयति) the donor by his wealth (राधसा) (पन्नेन महत्त्वेन स्तोतृन् प्रचोदयति—*Venkata*).

14. **Asvyasya**, of the austere fast working sage; fastmoving person or a horse (अश्वस्यः अश्वेषु आशुगच्छत्सु साधुरत्यन्त वेगकारी—*Daya*.); I.74.7):

See earlier references : I.32.12; 74.7; 112.10; 117.22; 119.9; IV.28.5;

V.52.17; 61.5; VII.92.3; VIII.21.10 etc.

17. **Harinam Sthatah**, the master of vital forces; ruler of horses (हरीणां स्पातः षधिष्ठातः षषवानाम्—*Venkata*).

18. **Aprayubhih**, by the attentive (अप्रायुभिः अप्रमाद्यभिः—*Venkata*; कर्मसु अप्रमाद्यन् मनुष्ययुक्तेः—*Sayana*).

22. **Aryah gayam mamh amanam vi dasase**—he, the lord (अर्यं) gives a spacious dwelling (गयं) to the donor (दातृणे)

Gayam—(गयं) is wealth or a dwelling of worship (गयं धनं, यद्वा देवानां पुजार्थं गयं गृहम्—*Sayana*).

23. **Navam**, नवम्, of the nine *pranas* or vital breaths; in this list, Indra is the tenth *prana*. (नवानां प्राणानां दशमम् । नवं वै पुरुषे प्राणाः—*Jaim.Br.* I.132; *Tait Ar.* V.6 9; मनुष्येषु वर्तमानः इन्द्रस्तेषां दशमो भवति । इन्द्रस्यऽऽत्मानं दशधाचरन्तम्—*Tait Ar.* III.11.1).

25. **Kutsaya**, for the enlightened devotee. See earlier notes on *Kutsa* (कृत्स्नः = वञ्चनाम्, *Nigh.* II 20; the word *Kutsa* is derived from √कृत्, to cut. It is also the name of a seer. "A seer is a composer of the hymns," says *Aupamanyava*. Further, it has the meaning "to kill" only. e. g. his friend Indra slew drought (तत्र कृत्स् इत्येवम् कृन्ते । ऋषिः कृत्स्नो भवति । कर्तृस्त्वोमानातिपीपमन्यवः । अयांस्यस्य वधकर्मव भवति । तस्मैव इन्द्रः शृण्वं जपानेति—*Nir.* III.11).

Sisnathab, destroyed (सिश्नय त्वं शक्नुवधीः—*Sayana*).

27. **Dasasya**, of the servant; of the undisciplined person; of the infidels (those who do not believe in the Vedic gods, the Vedic yajnas and the entire Vedic culture).

Dasa, दास also means the donor or giver (i.e. giver of water, जस्तस्य दातुः—*Daya*, on V.30.8). दासः सेवकः I.158.5; सेवक इव मेघः, VI 47.21;

दासाः सुधन्वाः षड्जनाः I.158.5; दातुं योयम्—II.12.4; दातारम्—VII.192; दास्य जलस्य दातुः—V.30.8—*Daya*). One who serves or sees (दंसयति दसति पश्यति वा स दासः सेवकः दृष्टो वा—*unadi* V.10). Also *Dasa*, दास, a slave, is derived from √दस्, to exhaust; he causes the works to be exhausted (दासो दस्यतेः उपदासयति कर्मणि—*Nir.* II.17).

Sapta-Sindhusu, on the banks of the gliding rivers or channels (सप्तसर्पलाशीलासु सिन्धुषु, तत्कुलेषु), of seven rivers like the Ganga etc., सिन्धुषु गंगायासु नदीषु—*Sayana*. Also as the shores of seven seas.

Tuvirnma, O master of wealth (तुविर्नुम्न बहुधनेन्द्र!—*Sayana*).

28. *Su-Samne*, to the pious singers; for the king known as *Susaman*, सुषामन्—*Sayana*; the name of a man in verses VIII.25.22; 50.18 and probably forms part of the strange name Varo-Susamau (वरो सुषाम्भो—VIII.23, 28; 24.28; 26.2) (*Macdonell and Keith*).

29. *Sthura*, it is so called because it becomes great having been collected in all measures (स्पूरः । समाश्रित मादो महान् भवति *Nir.* VI.22—Abundance of wealth consisting of hundred horses in the sacred rites of Kurunga. See also स्पूर राघः कुरुङ्गस्य—VIII.4.19; *Bṛhad Devata*, VI 44).

For *kurunga*, see VIII.4.19.

30. *Gomatim*, land rich in cattle (name of a river in a later age). Also see:

गोऽमती—I.8.8

गोऽमती:—I 48.2; 15; 113.18; 123.12; V.61.19; 79.8; VII.41.7; 80.3; VIII.5.9; 23.29; IX.62.24.

गोऽमतीनाम्—II.28.2.

गोऽमतीम्—VIII.24.30; X.75.6.

गोमतीम्—IV.21.4.

गोमते—IX.77.3.

Gomati, गोमती "possessing cows", is mentioned as a river, in the नदीस्तुति or praise of rivers hymn (X.75.6). In that hymn, a river flowing in to the Indus must be meant and its identification with the Gomati, a western tributary of Indus cannot be doubted, (*Macdonell and Keith*). The accentuation on the word Gomati, गोमतीम्, गोमतीदात्, shows that a river is meant.

Hymn-25

For verses 13 and 22, see Nir.V.1 and V.15 respectively.

2. **Tana na**, diffusers of riches (like the rich donors) (तना न वनानीव नेतारो—*Venkata*; तना तन्वन्ति मुकुट कटकादिनेति तनानि घनानि । न श्वार्ये । घनानि च—*Sayana*).

Rathya, diffusers, carriers, bringers of riches (रथ्या रथ्यो नेतारो or रथयन्तो; घनानि कर्मणः कर्तृपेक्षयात् प्रयच्छन्तो—*Sayana*).

Tanaya, तनया तनयो, the two sons (of Aditi)—this refers to Mitra and Varuna.

4. **Samraja**, सम्राजा=सम्राजौ, perfectly resplendent, (सम्यग् दीप्तमानौ).

Rtavanau, truth-abiding ऋतावानो सत्ययन्तो—*Venkata*).

Asura, असुरा=प्रसुरो, strong (प्रसुरो बलयन्तो—*Sayana*); also impellers by being present everywhere from within (सर्वान्तर्यामितया प्रेरको). Mitra and Varuna are the indwelling principles.

8. **Ksatriya ksatram asatuh**, both the ksatriyas, the strong

ones, acquire *ksatram*, the vigour (सन्निव्या क्षत्रियो यस्यवन्तो क्षत्रं यत् प्राप्नुवन् प्राप्नोति—*Sayana*).

9. According to *Sayana*, *Mitra* and *Varuna* preside over day and night respectively. (चक्षता महोरात्रयो व्यप्तेन तेजसा—*Sayana*).

Gatu vit' tara, knowers of the paths (गत्तु वित्तरा पतिरायेन मार्गवेत्तारो—*Sayana*).

Aksanah-cit, before the eye can see अक्षन् अक्षित् चक्षुषोऽपि दृश्यम्—*Sayana*).

11. *Navam urusyat*, protect our vessel or boat (here, perhaps, sacrifice is boat, यज्ञियां नावम्—*Sayana* See X.4.4.6 for यज्ञियां नावम्).

12. *Sindho*, O *Visnu* or O *Sindhu*, since from Him, flows out the stream of wealth for the worshippers (सिन्धोस्तोतृन् प्रति धनानां स्पन्दनशील विष्णो!—*Sayana*)

13. *Varyam*, respected or honoured by all (वार्यं सर्ववैभवीयम्—*Sayana*). "We choose that boon, the best protection" तद्वायं वृणीमहे वरिष्ठं गोपयन्म—The word वार्यं (boon) is derived from $\sqrt{\text{वृ}}$, to choose; or else it is so called because it is the best—वार्यं वृणीते; अपायि वरतमम्—*Nir.V.1* *Mitra*—Lord of light; *Varuna*—Lord of water, *Aryaman*—cosmic order.

19. *Suryah*, सूर्यः, used for *Mitra* and *Varuna*, because *Surya* is full of vigour and impeller of all (सूर्यः सुवीर्यः सुष्टु सर्वस्य प्रेरकः—*Sayana*; सूर्यः सुवीर्यः—*Venkata*).

20. *Dirgha-prasadmani*, in the spacious hall of the sacred public work (दीर्घं प्रसद्मनि ईर्षं दीर्घं प्रसत्तं विस्तृतं सद्मं सदनं यस्मिन् यज्ञे—*Sayana*).

21. *Tat suryam*, that sun i.e. *Mitra* and *Varuna* (brightness of *Mitra* and *Varuna*).

22. *Rajatam harayane*, (we found) silver on him whose car

moves constantly. *Harayana* means one whose car is moving constantly (हरयाणो हरमाण यानः —Nir.V.15).

Susamani, सुषामणि, सुसामनि, from the son of Susaman (सुषमन्). See VIII.24.28; 26.2. He is supposed to be the descendent of *uksan* (उक्षन्).

Uksanyayane, उक्षण्यायने, some one of the name of *uksa*, उक्ष, a predecessor of Varu (*Sayana*).

Rajatam harayane, a chariot of silver.

[For *uksanah* etc. see Dayananda; उक्षणः बलप्रदान् धीरान्, strong and brave, I 135.9; impregnator, सेचकान् V.52.3; उक्षणः सेचकाः VI.16.47; सेचनकर्तारः I 64 2; उक्ष-सेचने-म्वा०; Unadi. I.159; उक्षन् महन्नाम, synonym of big or great, Nigh.III.3; also—उक्षण उक्षते वृद्धिकर्मणः । उक्षन्त्युदकेनेति—*uksan* (sprinkling bull) is derived from √उक्ष्, meaning to grow, i.e., they grow with water —Nir.XII.9.

Hymn-26

For verse 16, See Nir.V.1.

2. Varo, O Varu! (say, Varu, this). Sayana puts the verse in the mouth of Varu—O Varu, say thus : “O Nasatyas, O Vṛsana, O Vrsanvasu,...etc.”

Mahetane, for great riches (महेतने महते धनाय—*Venkata*).

3. **Ati ksapah**, at the close of night, i.e. at the dawn (अति क्षपः क्षपाया प्रतिक्रमणे—*Venkata*; क्षपाया प्रतिक्रमे उपःकाल इत्यर्थः —*Sayana*).

6. **Madhuvarna**, of pleasing complexion or colour (मधुवर्णा मधुवर्णी

सर्वेषां भावनशील शरीरकान्ती—*Sayana*).

Subhaspati, protectors of water; Lords of rain (शुभस्पती उदकस्य पालयितारो, तादृशो युवाम्—*Sayana*; उदकस्पती—*Venkata*).

11. *Asya vedathah*, understand its purport; understand this invocation (अस्यवेदथः शृणुत ज्ञानम्—*Venkata*; अस्य तदाज्ञानं वेदथः आत्मीयतया जानीयः—*Sayana*).

For *Varuna*, *Mitra* and *Aryaman*, see earlier notes : (cf. VIII.25.13).

13 *Adhivastra*, with additional clothes or garments (अधिवस्त्रा उपरिनिहिते वस्त्रा—*Sayana*); having another garment over her ordinary clothes.

14. *Nrpayyam*, to be enjoyed by both of you, the leaders; to be drunk by the leaders of the rites (नृपाय्यः नेतृभ्यां युवाम्यां पालव्यं सोमम्—*Sayana*). See also the next verse.

15. *Visudruha-iva*, as the fatal shaft slays the deer (*Visudhruk*, विषध्रुक is arrow; विषध्रुक शरो नयति, विष्वग् हिनस्तीति तेन ययामृगं अभिलपितं देशं प्रापयति तद्वत्—*Venkata*; विषद्रुहेव । द्रुह निषामायाम् । विश्वान् हिनस्ति शत्रूनि विषद्रुहः शरः । तेन यया व्याधो मृगमभिलपितं देशं प्रापयति तद्वत्—*Sayana*; as a hunter by an arrow brings the deer to the desired spot).

16. O men; invoke the messenger, i.e., the hymn who is the best carrier of invocations (वाहिष्ठो वां हवानां स्तोमो दूतो हुवन्नरा). Here *Nara*, नरा, means men; they repeatedly move (नृत्यन्ति) in action. *Dutah* (messenger) is derived from √दृ, to be quick, or from दृ, to run, or from the causal of √दृ, to keep back : योदतमो ह्यनानां स्तोमो दूतो हुवन्नरो । नरा मनुष्या नृत्यन्ति कर्मण । दूतो ज्वतेर्वा । द्रवतेर्वा । वारवतेर्वा—*Nir.V.1*).

17. *Iso va grhe*, in the house of the worshipper (इषः युवामिच्छतो

यजमानस्य गृहे—*Sayana*; इच्छतः यजमानस्य गृहे—*Venkata*).

18. *Svetayavari*, bright stream of intelligence; a stream or river of white or colourless water (श्वेतयावरी, श्वेतजला यातीति श्वेतयावरी—*Sayana*).

Svetya, श्वेत्या, appears in the *pr̥stuti* hymn (Praise of Rivers, X.75.6) and has been regarded by modern scholars as a tributary of the Indus. Also I.113.2.

Svetayavari nadinam etc., white or colourless river or stream (or a nerve or artery), both the banks of which are attractive or golden (श्वेतयावरी श्वेतजलाया नदीनां सिन्धुहिरण्य वर्तनिः).

19. *Svetya dhiya*, by the white river worthily praising you (*Wilson*) (श्वेतया धिया धारयिष्या हिरण्यमकूलयत्वाद्भयकूलस्थितानां प्राणिनां घनदानेन पोषयिष्या एतया नद्या—*Sayana*)

21. *Jamata*, Son-in-law.

Tvastuh, त्वष्टुः, O the sun; O creator; (त्वष्टुर्जमातः ब्रह्मणो जमातः); *Vayu* is the Son-in-law (जामातः and वायो are vocatives).

Adbhut, O wonderful, O great.

Hymn-27

For verse, 10. see Nir.VI.14.

1. *Purohita*, placed in the front (in literal sense); or on the east; placed on the *uttaravedi* (पुरोहितः यत्तार्थं पुरत उत्तरवेद्यामृत्विग्निनिहितोऽभूत्—*Sayana*).

Gravanah, ग्रावाणः, clouds, Nigh.I.10.

Barbhi, बहिः, earth.

Brahmanaspatim, ब्रह्मणस्वति, master of sacred knowledge.

2. **Prthivim**, to the earth; to the dwelling of the worshipper (पृथिवी इदं देवसदनं प्रति—*Sayana*).

Osadhih, Soma; annual plants (ओषधीः । "उप दाहे" अन्नमादनकर्मा । ओषन्ति माघन्त्यनेनेत्योषः सोमः । न घोषते निघोषते वेष्टित्योषघयो प्रावाणः । तान् प्रत्यागच्छति । यदा । ओषध्यः कलशकान्ता सताः । ताः प्रत्यायाहि—*Sayana*).

3. **Adityasu**, आदित्येषु, the radiant cosmic rays.

Varunesu, वरुणेषु, vapours of interspace.

4. **Avrkam chardih**, a house or abode free from thieves or robbers (अवृक्म् । वृकः स्तेनः । तद्रहितम् । बाधारहितम् । तादृशं छदिः गृहम्—*Sayana*); a house free from any trouble or hindrance, or annoyance.

6. **Mitra**, Sun, O sunray.

Indrab Varunah, इन्द्रः वरुणः, lord of lightning and vapours.

Adityasah, आदित्यासः, Solar forces.

7. **Varuna**, here it means Varuna and Mitra both or numerous gods (all Nature's bounties (वरुण वरुणादयो हे देवाः —*Sayana*). see also S.Br. I.8.1 for Manu's Sacrifice).

10. **Asti hi vab sajatyam isadaso devaso astyapyam**, there is indeed kinship, O gods, destroyers of malignant persons, and there is friendship among you. Here *apyayam* mean friendship; it is derived from √अप्, to obtain, (पस्तिहि वः । समानजातिता रेण्यदारिणो देवाः । अस्त्याप्यम् ।

प्राप्यमानोते: —Nir.VI.14).

19. *R̥tam dadha*, ऋतं दध, since you preside over the rite (ऋतं कल्याणमूर्तं गृहं दध धारयत—*Sayana*); since you uphold the house.

Nimruçi, निमृचि, in the evening (निमृचि । अचिर्गं त्ययः । सूर्यस्य निमोचने नितरां गमने । सायमित्यर्थः—*Sayana*)

20. *Wilson* gives the conjunctural meaning "Since you give a dwelling to the donor of the oblation proceeding by the rite, which is to bring you to our sacrifice", or "on your approach to our sacrifice". (ययं तत् ऋतवत् छदिः हे वसयः विश्ववेदतः । उप स्योगम, भवद्भिः प्रतस्य कल्याणस्य गृहस्य मध्ये तिष्ठाम—*Venkata*).

Asurah, O intelligent or all-wise; or O warriors, fighters with weapons (यसुराः प्राप्ताः संप्राम प्रायुधानां क्षेपतारो वा देवाः —*Sayana*).

21. *Atuçi*, at the sunset (आतुचि । आतुचिर्गमनायः । सूर्यस्य निमोचने । साय-मित्यर्थः—*Sayana*).

22. *Yena Vasyah anasamahat*, येन वस्यः अनसामहै, by which we attain good prosperity or abundance (यस्यः वस्योऽतिशयेन वसुमत्त्वम्—*Sayana*).

Hymn-28

1. *Trimsati trayah devasah*, the thirty-three divinities For thirty three (त्रिंशति त्रयः or त्रयः-त्रिंशत्, or त्रयःस्त्रिंशतम्—See I.45.2; VIII.28.1; VIII.30.2; 8 Vasus+11 rudras+12 adityas+Indra+Prajapati—See Yv. XXI.28. There are 33 stomas too.

Dvitasanan, both kinds of wealth, i.e. cattle and money (द्विता द्वेष्टं च प्रयच्छन्तु । अमाभ्यां हस्ताभ्याम्; with both the hands, i.e. यदा पुनः पुनः, repeatedly—*Venkata*; द्विता द्विषा द्विप्रकारम् । भसनन् प्रस्मभ्यं धनं पशवादिकं च प्रयच्छन्तु—*Sayana*).

2. *Vasat-kṛtaḥ*—*Vasat-kara* is a sacrificial exclamation.

See वपट्—VII.92.7; 100.7; X.115.9.

वपट्ऽकृतम्—I.162.15; II.26.1; X.17.12.

वपट्ऽकृतस्य—I.120.4.

वपट्कृताः—VIII.28.2.

वपट्कृति—I.14.8.

वपट्कृतिम्—I.31.5; VII.14.3; 15.6.

3. The verse describes six directions :

apacyah, अपाच्याः from अपाची, apaci=west.

udak, उदक्=उदीच्या= north.

Ittha, इत्था; this indicates ऊर्ध्वदिक्=zenith, and also the दक्षिण or the south (इत्था इति शब्देनोर्ध्वा दिशं दक्षिणां च निदिशति—*Sayana*).

nyak, the nadir=the downwards (न्यक् नीच्या दिशः—*Sayana*).

Purastat, पुरस्तात्= east (पुरस्तात् प्राच्या दिशः—*Sayana*).

4. Arava can martyah, even the non-offering mortal; or no mortal with-holds the offerings (मरावा=प्रयता=non-offering).

5. Saptanam spatā rstayah, seven are the lances (सप्तयः सप्तविभोपाः—*Sayana*) of the seven Maruts, (सप्तमणा वै मरुतः—*Tait Sam.* II.2.11.1;

See I.114.6.

Sapta dyumanani, Seven ornaments (द्युम्नानि पोतमानानि कुण्डलादीन्यांवरणानि —*Sayana*); also *dyumna*=food.

Hymn-29

One by one, the hymn describes in short the characteristics of the following : Soma (1); Agni (2); Tvastr (3); Indra (4); Rudra (5); Pusan (6); Visnu (7); Asvins (Pair) (8); Mitra and Varuna (9); Atri or Surya (10).

This is one of the finest hymns summarizing the essential features of the nine or ten.

1. Babhrub, brown in colour.

Sunarab, leader of the rites.

Hiranyam, gold ornaments.

2. Devesu medhirab, देवेषु मेधिरः ; wise (or resplendent) among the gods.

Yonim a sasad, योनिं वा ससाद, seated in his abode (योनिं गृहम् —*Venkata*).

3. Devesu nidhruvib, immovably seated among the gods (निध्रुविः निश्चले स्थाने प्रवस्थितः —*Venkata*).

Vasim, iron-axe (वासीं प्रापसीम्—*Venkata*).

4. Vajram biharti haste, holds the thunderbolt in his hand.

5. *Tigmam ayudham bibharti haste*, hold sharp weapons in his hand, (तिग्मं त्रीक्ष्णं प्रायुधं विनाकम्—*Venkata*).

Jalasabhesajah, healing medicines (जलापनपेजः सुघकरमेपजः—*Venkata*).

6. *Pathah ekah pipaya taskarah yatha*, keeps watch on the roads like a robber (तस्करः चोर इव पीपाय रक्षति पथः मार्गान्—*Venkata*).

7. *Trini ekah urugayah vi cakrame*, wide spreading (उरुगायः), has traversed the three worlds (त्रीणि विचक्रमे).

8. *Vibhih dva caratah*, by the two horses (विभिः शयदैः द्वा द्वौ चरतः—*Venkata*).

9. *Ekaya saha*, with one, i.e. with Surya or the sun (एकया सूर्यया सह—*Venkata*).

10. *Upama*, of like beauty (उपमा उपमानपूतो—*Venkata*).

Sarpil-asuti, सर्पिःस्मासुती, worshipped with clarified butter.

11. *Suryam arocayan*, सूर्यमरोचयन्, wherewith they light up the sun. The Atris recite the *Mahat Saman* (महि साम). These ten gods are the ten behaviours of mind also.

Hymn-30

All the gods (mental behaviours) mentioned in the previous hymns are of mature existence (सतो महान्तः) i.e. greater than all that is; and none of them a young (कुमारकः) or an infant (शिशुकः), (1); the gods in all, adored by Manu or the rational man, are 33 in number (2); these gods are invoked for all types of prosperity (wisdom and vitality; मयेऽस्वाय), Manu is also regarded as the universal father, the first giver of law.

Hymn-31

The hymn is devoted to a householder and his public duties (*yajamana* and *yajna*).

1. *Pacati ca*, पचाति च, presents or prepares the sacred cake, known as *purodasa*, पुरोदाश. For *Purodasa*, see III.28.2; 41.3; 52.2; IV.24.5; VI.23.7; VIII.31.2 etc.

2. *Purodasam*, cake of material gains (पद्म-पुरोदाशम्—*Sayana*).

Soman, elixir of devotional prayer.

Asiram, आशिरं, mixed with milk (Soma+milk).

माशिरम्—I.134.6; III.53.14; VIII.2.10; 11; 6.19; 31.2; 69.6;
IX.64.14; 70.1; 75.5; 86.21; X.49.10; 67.6.

3. *Amitriya*, adversities; hostilities (अमित्रिया अमित्रकृतानि—*Venkata*;
अमित्रियान् शत्रुभिः कृतान्—*Sayana*).

4. *Ida dhenumate*, *Ida*, food, is the devata, goddess of cows
इता भवां देवता, सा धेनुभिः धनुमती भवति—*Venkata*).

Gṛhe asascanti dive-dive, गृहे अससचन्ती दिवेदिवे, in his house, perpetual
abundance, accompanied by progeny and cattle (प्रजावती धेनुमती) is milked
day by day.

Ida duhe, goddess of cows milks forth or bestows. (इता धन्न्, अस्य
यष्टुः गृहे दिवेदिवे अहरहः दुहे देवैः दुह्यते—*Sayana*).

7. *Sravah brhat*, श्रवः बृहत्, wide fame; or food in large measures

(अथ द्रव्यसंज्ञा—Nigh.II.7).

9. **Udhab romasam**, ऊयः रोमसम्, satisfy the claims of love; enjoying the personal union (रोमसं रोमयन्तं वृषण ऊयः योनिं च—*Sayana*; pairing of couples).

10. **Visnoh**, विष्णोः, of the sun.

Sacabhuvah, सचाभुवः, associated with gods (देवैः सह भवनः —*Venkata*).

Parvatanam, पर्वतानां, of the mountains, i.e. of the fruits, flowers, creepers etc. on the hilly tracts.

(पर्वतानां फलपुष्पसहितं वृक्षाभिमुखानाम्—*Sayana*).

Nadinam, by seers and ascetics living by both the banks of rivers (नदीनां चोभयकूलवासिभिर्मुनिभिर्मनुष्यैर्वा—*Sayana*).

11. **Svasti**, auspiciously (स्वस्ति लोकेण—*Sayana*).

12. **Adityanam**, of the cosmic forces.

Anehah, अनेहः, faultless or sinless gifts, (अनेह इत् प्रपापमेव दत्तं —*Sayana*).

14. **Ksetra-sadhasam**, men who work or toil on farms; perfectors of the sacrifice (क्षेत्रसाधसम् । क्षियन्ति निवसन्ति कर्मकरणाद्यमवेति क्षेत्रो यज्ञः, i.e. *ksetra* is also a *yajna*; तस्य साधकम्—*Sayana*).

15. **Ayajvanah**, अयज्वनः infidels; those who do not perform the sacrifice.

Prtsu, in combats पृत्सु पृत्तनाम्—*Venkata*).

Devanam yab it manah etc. who desires to propitiate the mind of the gods.

(यः देवानां इत् भवधारणे । मनः एव इयसति स्तुतिभिः पूजयितुमिच्छति—*Sayana*).

17. Yosat na yosati, is not separated from one's own place; is never driven from his own status; he is never separated from his family (योषत् स्वस्मात् स्थानान्न विभक्तः पुषद्-कुलो न भवति । किंच न योषति पुत्राभिर्घनादिभिरप्य न विभक्तो भवति—*Sayana*).

Hymn-32

For verses 4 and 10, see Nir.V.16 and VI.4 respectively.

2. Srvindam, wicked; the exploiter; the proper name of an enemy (सुविन्दं सुविन्दनामकं षट्—*Sayana*).

(A foe of Indra; the word has no Aryan derivative, so a real foe—*Macdonell and Keith*).

Anarsānim, अनर्शनिम्, violent; leader of violent forces (a proper name according to *Sayana*).

Piprum, पिप्रम्, the greedy; the resister (from \sqrt{pr} , \sqrt{p}).

See earlier notes (a foe of Indra).

For *Pipru*, see

पिप्रम्—I.101.2; 103.8; II.14.5; IV.16.13; V.29.11; VI.18.8; VIII.32.2.

पिप्रोः—I.51.5; VI.20.7; X.99.11; 138.3.

Pipru was repeatedly defeated by Indra for Rjivan. Mentioned as possessing forts, he is called a Dasa (दास), as well as an Asura. He is described as having a black brood (कृष्णगर्भा—I.101.1), and as being allied with blacks (एवं पिप्रुं पञ्चाशत् कृष्णा—IV.16 13)—*Macdonell and Keith*.

Ahisuvam, अहीशुवम्, one growing like a snake or cloud; crooked.

Apah, the stream of virtuous thoughts.

3. **Arbudasya**, of the clouds (अर्बुदस्य मेघस्य —*Sayana*), of an evil thought.

4. **Girih adhi**, addresses to the clouds (पर्वत=मेघ, पर्वत=गिरि, and hence गिरि=मेघ (गिरेरधि मेघं प्रति ह्रुयति । “पर्वतो गिरिः” इति मेघनामसु पाठात्—*Sayana*).

Turnasam, water (तूर्णशिमुदकम् । तूर्णशिमुदकं भवति तूर्णमशनुते—*Nir.V.16*; *turnasam* means water, because it flows quickly (तूर्णशि न गिरेदधि—like water on a mountain; or water from a cloud).

7. **Somapah**, सोमपाः, O lover of dovation; or the one who drinks Soma i.e. Indra (सोमपाः सोमस्य पातरिन्द्र!—*Sayana*).

9. **Gomatah**, गोमतः, full of wisdom; possessed of cattle (गोमतः गोमिनः —*Sayana*).

Hiranyavatah, possessor of sheep; possessor of glittering wealth (हिरण्यम्—sheep; one of the three names of *ustra*—(वीष्णुष्टस्य नामानि । हिरण्य इत्येके षड्वीत्—*Av.XX.132.13-14*; also हिरण्यवतः धनवतः —*Sayana*).

Asvinah, possessor of vitality; possessor of horses (अश्विनः अश्वयमुन्ताम् —*Sayana*; गो, हिरण्य and अश्व in sequence mean cow, sheep and horse).

Idabbih, इलाभिः, with divine words or speech; with viands (इलाभिः,

सन्ने. —*Sayana*).

10. *Utaye*, for the protector of world (ऊतये लोकेभ्य रक्षणाय —*Sayana*).

Brbat-uktham, a sublime hymn; greatly to be praised, i.e. Indra (बृवदुक्थं महदुक्थमिन्द्रम् —*Sayana*).

(बृवदुक्थो महदुक्थः वक्त्रभ्यमस्मा चक्ष्यमिति । बृवदुक्थो वा—Nir.VI.4; a sublime hymn, or one to whom a hymn, or a sublime hymn, is to be addressed; we invoke him to whom sublime hymns are to be addressed (बृवदुक्थं हवामहे).

Suprakarasnam, one with extended arms; one with stretched arms—सप्रकरस्तं प्रसृत बाहुम् । करस्ती बाहु कर्मणां प्रस्तातारो—Nir.VI.17).

15. *Sunrtanam sacinam*, notable or glorious deeds or actions (सूनुतानां शोभमानां शचीनां कर्मणाम् —*Sayana*); blessings.

17. *Panye it*, sing or repeat praises (पन्ये इत् स्तुत्य —*Sayana*).

Brahmanani, the stotras or hymns; *ukthani* praises.

20. *Svadhanavanam*, स्वधेनवानाम्, plants (of *Soma*) purchased in exchange of cows (धेन्वा क्रीणाति—Tait. Sam. VI.1.10, 2; see also SBr. ; धेन्वा क्रीतानि—*Sayana*).

Yah tugrye saca, which has been mixed with water, *tugryam* means water (तुग्र्ये उदके; तुग्र्या=water—Nigh.I.12).

24. *Siprine*, शिप्रिणे, of pleasing appearance; one with chin (हनुमते —*Sayana*).

26. *Vrtram*, a chain of evil thoughts.

Aurna-vabham, अर्णःस्वाम्, a chain of obstructive forces (also the name of a enemy—*Sayana*).

Ahisuvam, a chain of poisonous or harmful tendencies (अहीशुवम्, also the name of an enemy—*Sayana*).

Arbudam, cloud; doubts and ambiguities.

Aurnavabha, a descendent of Urnavabhi (ऊर्णवभिः). It has been the name of a pupil in Brhad. Up. (IV.5.26); an etymologist in Nir. VII.15; XII.19).

29. **Prayah**, a food like Soma (प्रयः सोमरूपमन्नम्—*Sayana*).

30. **Priyamedha-stuta**, (प्रियमेधस्तुता, praised by Priyamedha (a benevolent intellectual) (also a seer in the R̥gveda, I 139 9; VIII.5 25).

Hymn-33

1. **Pisanga-rupam**, पिशंगरूपम्, splendid, tawny-coloured.

Maksu, with speed; quickly (मक्षु मोक्षम्—*Sayana*); speedy availability.

4. **Medhyatith**, (vocative), O adorable guest.

5. **Puh-bhit aritah**, पूभिदारितः, demolishers of strongholds (पूभिद् पुरां भेत्ता), प्रारितः pervading, also “य प्रारितः कर्मणि कर्मणि स्थिर” । प्रत्युतः स्तोमान्— who steady in every action belongs to all, i.e. pervading all hymns— I.101.4; Nir.V.15). Also समया विज्ञापितः —I.101.4; समन्तात् प्राप्तः —II.21.3— आह—ऋ गतिप्रापणयोः —*Daya*.

6. **Smasrusu**, श्मश्रुषु, in the battles or conflicts; a confident fighter in battles (श्मश्रूणि युद्धानि—*Venkata*; श्मश्रुषु युद्धेषु । धवः श्वयन्त्यस्मिन्निति श्वस्वत्तेः

स्नयु युद्धमिति ब्रूया वदन्ति—*Sayana*).

Vibhuta—dyumnah, possessor of vast wealth (विभूतद्युम्नः प्रभूतघनः—*Sayana*).

Cyavanah, Over-thrower of foes. (अयनः गन्ता—VI.18.2; व्यावयिता—II.21.36—*Daya*.) Also a seer by this name; he is the collector of hymns (अयनः ऋषिर्भवति । व्यावयिता स्तोत्रानाम् । अयनमित्यप्यस्य निगमा भवन्ति । “युवं अयनम्०” —X.39.4; Nir.IV.19).

Puru—stutah, lauded by many (पुरुस्तुतः बहुस्तुतः—*Sayana*).

8. **Mṛgah**, मृगः, wild animal; also the one who traces out the enemies (मृगः सवृषामन्येषकः—*Sayana; Venkata*).

Dana, दाना, mad with heat, (दाना मदजलानीव—*Sayana, Venkata*).

Varanah, elephant. (मृगः दाना इव वारणः—as a wild elephant emitting the dews of passion—*Wilson*).

Nakih tva ni gamat a, नकिष्ट् वा नि वमदा—no one can bind you (न कश्चिन् नियच्छति—*Sayana*).

12. **Harinam sthatah**, हरीणां स्थातः, controller of horses (i.e. Indra).

16. **Sastre**, in punishment (शास्त्रे जातने—*Sayana*); in discipline.

17. **Raghum**, small (रघुं सघुम्—*Sayana*).

19. “Cast thine eyes (Son of Playoga) downwards, not upwards; keep thy feet close together; let not (men) behold thine ankles, for having been a Brahman, thou hast become a female.” (*Wilson*)— Indra is supposed to say this to Asanga as a female. एवमन्तरिक्षादागच्छन् रथस्य इन्द्रः स्त्रियं सन्तं स्वस्मान् पुस्तबमिच्छन्तं प्लायोगि यदुवाच तदाह—हे प्लायोगे! त्वं स्त्रीमती, मयः पश्यस्व एष

स्त्रीणां धर्मः, उपरि मा पश्यस्वा"—*Sayana*).

Playogi, 'सावाणि, a descendent of Playoga, is a patronymic of.

Asanga, सात्तग, (VIII.I.33)—Asanga, in mythology, was a woman but became a man (see *Sayana* on VIII.I.34. According to *Macdonell* and *Keith*, this rendering is a blunder based on the fact that an additional verse—VIII.I.34—, tacked on to the hymn, contains the expression ससवती नारी, which has been taken to mean "his wife Sasvati, ससवती, instead of merely every woman".

Hymn-34

1. **Amusya**, thither; yonder; the other region.

Divavaso, O radiant with oblations (i.e. O Indra) (दिव्यवसो दीप्त हविष्केन्द्र! —*Sayana*); Lord radiant while glorified.

5. **Vrsne**, to the showerer; also to the wind (वृष्णे वायवे—*Sayana*; See *Ait.Br.* II.25).

14. **Gavyani**, गव्यानि, wealth; cows, even horses (गव्यानि गोहितानि गोरूपाणि).

Asvyani, vigour; pertaining to horse (अश्व्यानि अश्वहितान्यश्वत्सुकानि —*Sayana*).

19. **Paravatasya ratisu**, gifts from afar (पारावतस्यरतिषु देवेषु).

Dravat-cakresu, द्रवत्-चक्रेषु, attached to the rolling-wheeled chariot.

Hymn-35

For verse 1, see Nir.V.5.

1. Agnina, associated with the fire-divine.

Indrena, associated with the resplendent sun.

Varunena, associated with cosmic ocean of water vapours.

Visnuna, associated with wind (cosmic wind).

Adityaih, associated with solar radiations (cosmic radiations or self-luminary stars).

Rudraih, associated with thundering clouds.

Vasubhih, associated with stellar bodies.

Vasubhih sacabhuva, being together with the Vasus, i.e. being with the Vasus (सचा सहेत्यर्थः ; Saca means together; यगुभिः सचा भुवा, वसुभिः सह मृगो—Nir V.5).

The word saca bhuva occurs in the first three verses of this hymn. सजोपसा उपसा सूर्येण च—It is the refrain (the recurring phrase in verses 1-21.

सोम पिबतमश्विना—refrain in verses 1-3.

इम वो वोऽहमश्विना—refrain in verses 4-6

सिपति यतिमश्विना—refrain in verses 7-9

ऊर्जं नो दत्तमश्विना—refrain verses 10-12

आदित्यैर्वातमश्विना—refrain in verses 13-15

सोमं सुन्वतो अश्विना—refrain in verses 16-18

अश्विना विरऽग्रहं वदन्—refrain in verses 19-21

आ यातमश्विना गतमचस्युर्वा—

महं हुये घत्तं रत्नानि दाणुपे—refrain in verses 22-24

16. **Brahma**, ब्रह्म, intellectual faculty.

17. **Ksatra**, क्षत्र, defence or protective faculty.

19. **Atreb iva**, like atri (अत्रि=अ+त्रि; thrice or triply detached sage; the one free from bonds, उत्तम, मध्यम and अधम पात्रः ; I.24.15).

Syavasvasya, अश्विवास्यस्य, of the diseased persons (अश्विवास्य अश्विना कृष्णश्विवाज्जगयोऽश्वस्य, तत्सम्बद्धो, pertaining to black-tipped flame-like horses, —*Daya*. V.52.1; also सूर्यं लोकः —the solar region, *Daya*., —V.81.5; अश्विवासेयितुः =the conveyance or vehicle the sun, *Nigh.*I.15).

The *Nighantu* describes the following teams or conveyances of deities or gods.

Deity

Teams of Deities (आदिष्ट उपयोजन)

- | | |
|-----------|-------------------------|
| 1. इन्द्र | pair of Hari (हरी). |
| 2. अग्नि | Rohita (red) (रोहितः). |
| 3. आदित्य | Harita (green) (हरितः). |

- | | |
|------------------|--|
| 4. मशिवन् (pair) | Mules, pair of (रासनी) |
| 5. पूषन् | Goats, (पञ्चः). |
| 6. मरुत्-मय | Speckled variegated horses or antelope (पुषती). |
| 7. उपसू | pink cows, (rays) (प्रक्ष्ये मावः). |
| 8. सवितुः | brown or bay-horses (स्यामाः). |
| 9. बृहस्पति | Of various forms; horses of this name, (विश्वरूपाः). |
| 10. यायु | Niyuta horses (नियुतः). |

[(1) इन्द्रो विष्टु-विष्टु-हरणशीला प्रापण शीलावाश्वो शुष्काद्रे देवारे । ऋक्-सामे वा इन्द्रस्य हरो ।

(2) रोहितोऽग्न सवृणा अग्नेरवस्याश्वा ज्वालाः ।

(3) हरितो हरणशीला रश्मयोऽग्ना इवादित्यस्य ।

(4) ज्योतीरस्योराम्नेय शीमशुणयोर्देवयोः तयोरश्वाः । रासमारुक्त्वा वाप्यसदृशास्तदङ्गाः ।
‘मदरसदिव स रासशीलमवत्—SBr. VI.I.1.11; अग्नि जलयोगेन वाप्या भवन्ति ते रासमा रसैर्वाग्निमानं गच्छति ।

(5) पूष्यः पुषिभ्या भवाः , क्षेपणक्रमाः , येः अणकर्मैः पुषिषो स्वपरिधौ भ्रमति ।

(6) मरुतामान्तरिक्ष्य वायूनां पुषत्योऽद्भुतवर्णा माः प्रवाहाः स्रवाः ।

(7) उपसः ब्रह्म्यो रक्तवर्ष्पाः किरणाः स्रवाः ।

(8) सवितुः उदयकालमतः सूर्यस्य श्यावा कृष्णगौरवर्णाः किरणाः स्रवाः ।

(9) बृहस्पतेः विश्वरूपा अशवाः ।

(10) वायोः पृथिव्यां प्रचननशीलस्य नियुतः नियमन वेगाः धाजयो वा अशवाः ।]

19. Tirah--ahnyam, at the close of the day (तिरः अह्नयम् तिरोहिते पूर्वस्मिन्नि परोक्षः प्रातरभिचनोपाय इति—*Sayana*); prepared at the previous day; the Soma prepared the day before and drunk at early dawn at the worship of Asvins. (*Wilson*).

20. Sargan-iva, like oblations or ornaments (सर्गानिव । आभरणानि वा हवींषि वा सर्गाः, तान् यथा—*Sayana*).

24. Andhasah, of the Soma (अन्धसः सोमस्य). [अन्धः=अन्ननाम—Nigh. II.7].

Hymn-36

1. Uru-jrayah, Conqueror of many (उरुजयः । उरुबहुजयः वेषः, of high speed,—*Sayana*; विस्तीर्णवापिन् VIII.27; victor over all hostile hosts and over wide space).

3. Urja, normally by energy, fuel or fire, against Isa (इषम्) which means food; but here it means food, (ऊर्जा अन्नेन हविषा—by food oblation—*Sayana*; ऊर्ज्=ऊर्क्=अन्ननाम Nigh.II.7; sap vigour, strength, juice, food and refreshment.

(The first six verses of this hymn are in the Sakvari metre (24+32=56 syllables, and the seventh verse in the Mahapankti metre (8+8+7+8+8+7=46 syllables).)

Hymn-37

1. Brahman=Brahmanas ब्रह्मइमान् आह्वयान्—*Sayana*).

Sacipate, सचोपते = कर्मपते, lord of rites.

Vajrivah, वज्रविः, the possessor of adamantine will power. (वज्रियः वज्रिन्—*Sayana*).

Madhyandinasya savanasya, at the midday solemnity.

5. **Ksemasya-prayujasca** = क्षेमस्य + योगस्यः prayuja = योगः, acquisition; क्षेमः = preservation = रक्षणम् (अप्राप्तस्य प्राप्तिलक्षणो योगस्तस्य रक्षणं क्षेमः — *Daya*, on Yv.XXII.22).

7. See earlier notes on Syavasva, Atri and Trasadasyu.

Hymn-38

2. **Tosasa**, तोषासा, destroyer of foes (शत्रून् हिंसन्तो—*Sayana*; तोषसे हिनस्ति—*Sayana* on VIII.15, 11).

तोषस्तमाः —I.169.5.

तोषते—VIII.50.5; IX.27.1; 107.9; 109.22.

तोषय—VIII.54.8.

तोषसे—VIII.15.11; IX.45.2; 63.23.

तोषा—III.12.4.

तोषासा VIII.38.2.

6. **Gayatra-vartanim**, followers of Gayatri; of the path of

Gayatri (गायत्रि वर्तेति गायत्रिमार्गम्—*Sayana*).

10 Gayatram, the Gaytri hymn, the Saman (गायत्रं साम—*Sayana*).

Sarasvati-vatoh, associated with Sarasvati, or spiritual mystical knowledge (सरस्वतीवतोः स्तुतिमतोः—*Sayana*; associated with praises; possessors of praises).

Hymn-39

For verse 1, see Nir, V.23 and X.5.

The metre is Mahapankti ($8+8+8+8+8+8=48$ syllables in general; but here $8+6+8+8+6+8=14+30=44$ syllables (verse 1); $7+7+8+7+7+6=42$ (verse 2); $8+8+8+7+6+8=45$ (verse 3); and $8+7+8+8+8+8=47$ (verse 9).

1. Nabhantm anyeke same, (a refrain in all the ten verses of this hymn), let all others be destroyed (or may all over adversaries perish) (तमे सर्वं नभन्ताम् । नभन्ति हिमा कर्मा, अन्यके शत्रवोऽपि । यन्निना हिस्यन्ताम्—*Sayana*). See Nir.V.23 and also compare with Nir.X.5; VIII.41.2. (नभन्ते वध कर्मणः—Nigh.II.19; perish, vanish.).

Rgmiyam, ऋग्मियम्, adorable.

5. Dakṣiṇabliḥ, by animals; by gifts of animals; by sacrificial victims (दक्षिणाभिः वसूभिः—*Sayana; Venkata*).

7. Puru kavya, numerous sacred acts (पुरु बहुन्ति काव्या कर्मणि—*Sayana; Venkata*).

8. Sapta manusah, seven men; seven priests (सप्त मानुषः सप्त वस्य स्तोतारो मनुष्याः—*Venkata*).

Tripastyam, triple dwelling place (त्रिपत्यं त्रिस्थानम्—*Sayana*).

Mandhatuh, मन्धातुः, for mandhatr (मन्धातुः योवनाश्वस्य मन्धातुः—*Sayana*; *Venkata*; Nigh.III.15; the word mandhata, मन्धाता, is a synonym of men of wisdom, मेधाविनाम, i.e. one with intellectual flash or potentiality): son of Yuvanasha, युवनाश्व.

मन्धाता—X.2.2

मन्धातारम्—I.112.13

मन्धातुः—VIII.39.8

मन्धातुश्चतु—VIII.40.12

मन्धातारं यत्नेन सद्यो दूरदेशं गमयितारं मेधाविनाम्—*Daya*. on I.112.13.

9. **Trin-ekadasau**, three into eleven (3 X.II=33); i.e. 33 deities, (8 vasus, 12 adityas, 11 rudras, Prajapati and Indra).

Trini, three, three elementary regions (त्रोणि स्थानानि—*Venkata*).

Tri-dhatuni; three bonds, (त्रिधातूनि त्रिबन्धनानि पृथिव्यादीनि—*Venkata*); cf. यस्य पूरुणि०; य उ त्रिधातु०—I.154.4; त्रिधातवः परमा मस्य भावो—V.47.4.

10. **Ayusu**, amongst men; Ayu, आयु, is a synonym of man (आयु मनुष्ये—*Sayana*; *Venkata*; मनुष्याः=आयवः Nigh.II.3).

Hymn-40

1. **Nabhantam** anyake same, may all over enemies perish; see hymn 39 also.

2. *Medhasataye*, for the participation in sacred acts or sacrifice (मेघसातये यज्ञमजनाय—*Sayana*).

Vajasataye, for the sake of procuring food (वाजसातये घ्नन्तं लाभाय—*Sayana*).

3. *Kavitvana Kavi*, कवित्वना कवी, both of you (Agni and Indra) are really wise sages (or poets or learned) by your 'penetrating insight (कवित्वना कवित्वेन कवी कान्तकर्मणी—*Sayana*).

Bhavanam, in the midst of battles (भराणां संग्रामाणां—*Sayana*; Nigh. II.17).

Prechyamana, solicited by the wise (पृच्छयमाना कविजनैः पृच्छयमानो—*Sayana*).

4. *Nabhaka*. pain respiser, O the Nabhakavat, (नभाक, हे नभाक, न भाकवदिन्द्राग्नौ—*Sayana*).

Rsi of the hymn is Nabhaka, नभाक, a descendent of नभाक, perhaps a patronymic. The Anukramani (Index) ascribes to him three or four hymns of the R̥gveda (VIII.39-41 and may be 42 also) He was an-Angirasa, not a kanva (VIII.40.12).

8. *Sindhavah*, streams of thoughts.

Hymn-41

For verse 2, see Nir.X.5

2. *Nabhakasya*, नभाकस्य, of the pain respiser; See नभाकस्यत् VIII.40.4.

Sapta-syasa, seven sisters; see also VI.61.10 (सप्तस्यसा सप्तास्यत् पञ्चप्राणा